Evangelical Christendom

"Unum corpus sumus in Christo."

May-June, 1937

The Coronation—and its Hallowing

No more appropriate title suggests itself to convey to our readers an impression of the three great meetings at the Queen's Hall, London, on May 11th. Announced as the "Coronation Day of Intercession and Conference" these memorable gatherings will live in history, and their spiritual influence upon the ceremony itself in Westminster Abbey, and upon all that the Coronation represented as being a solemn act of Consecration on the part of both King and People, cannot be overestimated. Writing to us the day after the Coronation, one who was present in the Abbey, an honoured Admiral says: "First let me congratulate you upon the success of your meetings, and *the fruit they bore*; for the Service in the Abbey has never, I believe, been either surpassed or equalled for its homage, submission, dedication, and thanksgiving—and I put it down to your preliminary Day of Intercession. I was in the Abbey for seven hours and came away nearly as fresh as I went in. A wonderful testimony to all mankind the Service was to the acknowledgment of Almight God by the British people."

In the arrangements everything worked smoothly, and, under the guidance and help of God, the work of six months was brought to happy consummation; not a hitch occurred to mar the dignity or the solemnity of the occasion. No one but those responsible for the arrangements can ever know the difficulties which in the commencement, and later, presented themselves, all to be dispersed by prayer and effort, and proving that in unity is strength, in faith and hope success. Even the prevailing 'bus strike, the warnings of over-crowded streets and underground tubes, the torrents of rain which fell during the morning of the Day of Intercession and Conference, made little difference to the eager audiences which three times in one day filled the Queen's Hall; and very many had to be disappointed, being unable to obtain admission tickets.

This impression would not be adequate without mention of the devotion and self-sacrificing service to the occasion rendered by the Bishop of Norwich, who compiled the moving "Form of Prayer and Intercession" used throughout the Day of Intercession, and personally invited to the Morning Meeting those whose presence indicated Royal interest and co-operation, their Royal Highnesses the Duke and Duchess of Kent. Presiding at the Morning Meeting, the Bishop of Norwich read a letter from the King, in which His Majesty expressed his thanks for a copy of the Programme sent to him, and his pleasure that there had been so large a demand for tickets for the Day of Intercession. The following message of loyal greetings was despatched to Buckingham Palace:

To His Majesty The King,
Buckingham Palace.

The vast gathering assembled for prayer and conference in the Queen's Hall under the auspices of the World's Evangelical Alliance, venture humbly to approach your Majesties with respectful loyalty and prays God to speed Your Majesties to-morrow and ever after.

Bishop of Norwich.

The following reply was received in time to be communicated to the Evening Meeting by the Chairman, Sir Josiah Stamp:

The Bishop of Norwich,
World's Evangelical Alliance Day of Intercession and Conference,
Queen's Hall, W.1.

The Queen and I warmly thank you for the message of loyal assurances which you have sent on behalf of the World's Evangelical Alliance, which we greatly appreciate.

George R.I.

In his brief address from the Chair, the Bishop of Norwich said that a worthy and godly estimate of the Coronation involved four loyalties. There was, first, loyalty to God, for the Coronation Service laid all at His feet. Their second loyalty was to the King, to whom they pledged their allegiance, and for whose person and throne they had come to pray. Their third loyalty was to the country and the Empire. Their fourth was to their own best selves as children of God, and to their own high calling.

Before this address passages from Holy Scripture were read by Lord Kinnaird, Lord High Commissioner of the Church of Scotland. The Morning programme also included prayers by the Rt. Hon. Ernest Brown and the Hon. W. H. Edgar, a member of the Legislative Council of Victoria, Australia, and Rev. W. H. Aldis.

On the following pages will be found the addresses delivered throughout the Day, each session having its own theme of national importance—in the morning "Consecration—King and People—Fear God. Honour the King"; in the afternoon "Our Imperial Responsibilities as a Christian Nation—Put in trust with the Gospel"; in the evening "The Elements of National Greatness — Righteousness exalteth a Nation."

The afternoon session was no less memorable than the morning. The genial presence of the Bishop of London to preside stirred the family feeling, so helpful on such an occasion. In brief remarks the General Secretary recalled the similar meeting twenty-six years ago when in the same Hall and under the same chairmanship the Coronation of King George V. was preceded by a Day of Intercession and Conference, the fruits of which were surely not absent during the subsequent years until the sad day when the nation was told by wireless that the life of a much beloved Sovereign "moved peacefully to its close." The Archdeacon of London conducted the special intercessions set out in the programme, and subsequently prayers were offered by the Bishop of Kensington, Dr. Sidney M. Berry, and Dr. Dinsdale T. Young. The Scripture Reading was taken by Field-Marshal Sir William Birdwood.

There was no diminution of interest or attendance at the evening session, when the Chair was taken by Sir Josiah Stamp. In opening the proceedings the Chairman, after reading the telegram from the King, communicated the following message from the Prime Minister:

10, Downing Street,
Whitehall,
11*th May*, 1937.

I wish I could have been with you to-night on the eve of the Coronation of Their Majesties to join in your prayers to Almighty God that His blessing may fall upon them so long as they both shall live.

STANLEY BALDWIN.

Admiral Sir Reginald Tupper read the appointed passages of Scripture. Bishop Taylor Smith conducted the special intercessions provided in the programme.

The presence of the Moderator of the Federal Council of the Evangelical Free Churches and "Gipsy" Smith to give addresses gave to the Evening Meeting appeal and interest all its own, and, throughout, the gathering will be remembered for its spiritual intimacies, its impress of the great fact that it is not only righteousness as a quality which exalts a nation, but righteousness, being made righteous through individual acceptance of the Righteous One, the Lord Jesus Christ as Saviour and Lord. Prayers were offered by Prebendary Hinde (in the absence through illness of Prebendary Cash), Rev. H. Earnshaw Smith, and Mr. Lindsay Glegg.

And what shall we say concerning the Choir, its Conductor, Rev. Carey Bonner, its Marshal, Mr. H. L. Hemmens, the services of the Organist, Mr. R. Arnold Greir, F.R.C.O., Organist of the Royal Choral Society. How much was due to their hearty co-operation and their efficient services. And there are others who might be mentioned, but it was throughout service to the King of kings, as well as to the King, and whether behind the scenes or on the platform all contributed of their best to the spiritual interests of King and Nation.

CORONATION DAY OF INTERCESSION AND CONFERENCE

IMPRESSION OF THE PLATFORM AND CHOIR AT THE QUEEN'S HALL, W., TUESDAY, MAY 11th, 1937

Morning Meeting: The Bishop of Norwich presiding. H.R.H. The Duke of Kent presiding.

Report of Addresses

Morning Meeting

THE LORD BISHOP OF NORWICH

in announcing the Duke of Kent, expressed to His Royal Highness on behalf of the World's Evangelical Alliance, and of all present, their appreciation that he had found time in the midst of his countless engagements in connection with the Coronation to be present at the morning meeting.

H.R.H. THE DUKE OF KENT, K.G.

My Lord Bishop, my Lords, Ladies and Gentlemen: My wife and I are very glad to be here this morning to take part in this Service of Petition.

Two years ago I was present at your great gathering in the Albert Hall to celebrate the Silver Jubilee of King George V. Then we were looking back in gratitude for the twenty-five years of his reign. To-day we must look forward to new things, but, nevertheless to things that are so bound up with the great traditions of the Empire that they are virtually new only in their outward form. The form of service we are using here to-day will be used in all parts of the Empire, and in many cases it will be translated into the appropriate language.

To-morrow, I hope, will be a happy day and a holiday, but we must not forget that it is also a holy day. We are here this morning to think of this aspect of our national rejoicing, and to remind ourselves that the great service in Westminster Abbey is no mere pageantry. It is a religious ceremony of the very deepest significance. I have been on many journeys that have taken me to the furthest corners of the Empire, and I know the closeness of the links which hold the Empire together, and really they are sacred and family links, bound up with God and King and Home.

In far distant lands many will be thinking of the new King and Queen. They will also be thinking of my Mother. As a boy I can remember the Coronation of my Father; but she will have deeper and more personal memories of that day. We can all see how the hand of God guided the King and Queen who were crowned in 1911, and to-day our hopes rise high that the same God will guide and protect our new King and Queen. Some of us may gather again in the Albert Hall in years to come, to celebrate at their Silver Jubilee as happy an occasion as when we all met there two years ago.

THE MARQUESS OF CREWE, K.G.

My Lord Bishops, Your Royal Highness, Ladies and Gentlemen: It was, indeed, a happy inspiration that summoned these three gatherings to-day on the eve of the august ceremony of to-morrow in the venerable Abbey which, for nearly nine hundred years, has witnessed the Coronation of our sovereigns through the centuries. Generations of men and women, recalling the sacred charge "Watch and pray" (*vigila et ora*), have kept a prayerful vigil in preparation for solemn occasions; and there can be none more solemn than the consecration of our King.

We ask ourselves—Consecration, what of its meaning and end? history tells us that simple faith in the divine right of kings prevailed all over Europe, that it was a mere illusion, and never did good either to the governors, or to the governed. It was employed sometimes as a palliation for their shortcomings, and often as an excuse for positive misdeeds; that it never had a real hold on the country, and can hardly exist anywhere now. But there is a far higher belief in the burden of service and self-sacrifice which all rulers of great nations have to bear, and surely none more than

our Sovereign, whose example and whose influence mean so much to so many people in the world.

There is a fragment of verse ascribed to one of the earliest Greek poets, which may be rendered in English thus: "In youth, deeds; in middle life, counsel; in old age, prayer." That gives a fine text for human life in its course of every day. But to-morrow the hopes and aspirations of all, young, mature, and old, will be concentrated on the one thought of prayer for the King and Queen. Prayer that he may inherit the fullest portion of the love and reverence which encompassed his father's reign; prayer that to him, and his, may be granted a long succession of unclouded years in a peaceful world.

GENERAL SIR IAN HAMILTON, G.C.B., G.C.M.G.

My Friends: Our British Empire is the outcome of many wars. Nine campaigns, several of them of several years' duration, the intervals employed in making feverish preparations for the next war, would, surely, seem to be the poorest preparations for an address to Evangelicals. Nevertheless, our Saviour Himself showed, not by parable, but by a miraculous act, that it *was* possible for a soldier to carry a map of Heaven in his knapsack. Christ said of that centurion, "I have not found so great faith, no, not in Israel." This, I hope, may make you agree that there is nothing wrong, although it may be unusual, for me to follow Lord Crewe. And when I mention his name, you will feel, as I do, that he is an extraordinarily good man to follow, for when I came back in October, 1915, from the Dardanelles, and fair-weather friends passed me by on the other side, Lord Crewe took me by the hand, and said kind words, which bound up my wounds.

Now, I should like to open my knapsack, and take out from it my map of Heaven, at least its shadow on earth—the British Empire. From the 1st August, 1910, to the 1st August, 1914, I held the post of Inspector-General of the Overseas Forces. I was the first Inspector-General of the Overseas Forces that ever was, it was a new appointment to which there has since been no successor. During that period I travelled the vast spaces of the earth inhabited by our great Commonwealth of nations, and I saw practically every detachment of troops in those different parts of the globe, from Hankow, then on to see the small detachments of British Volunteers dotted down the Yang-tse-Kyang river, to Hong-Kong, Singapore; the splendid cavalry forces raised by the planters of Malaya and Ceylon; I travelled through the whole of Australia and New Zealand; and to Canada from Prince Edward Island to Vancouver Island, right across the whole of Canada past Calgary where, I inspected the newly-naturalised squadron of ex-American cavalry. At the end of each of these numerous inspections we called for three cheers for the King. When those cheers, loud and ringing, were given, the men, officers, and rank and file, felt at once that they were not merely local Home Guards, looking after their own homes, but that they had become a part of the living rampart guarding a Crown which lent lustre to the dull ballot boxes whereupon it was poised. There was nothing more extraordinary than the effect of those cheers. I have not time to elaborate that point, but so it is. It has seemed to me ever since then that if the Crown was not poised on those ballot-boxes, our Empire, our Government here in Britain, the centre of the Empire, would become as a light-house without a light, and our friends from the self-governing Dominions and Commonwealth would certainly drift away. I am perfectly certain of that. One reason is that they could not very easily have defended themselves in those days between 1910 to 1914 because they were not strong enough; but now they are much more able to defend themselves. So much for my testimony as to the significance of the Crown to the Empire.

I want to make one point in regard to our prayers. I trust that my age, and my contacts at various times with Foreign Armies, will permit me to ask you specially to stress that sentence in our Form of Prayer wherein we pray for grace to expel from our hearts "arrogance in our bearing towards foreign powers." We of the British

Legion have been working very hard indeed by pilgrimages, by correspondence, by hospitality, by wreath-laying, to convert ex-enemies into friends. And we have had some success. Did the question of a peaceful reign for our King rest between the Ex-Service men of Central Europe or Bulgaria and the English Legionary, there would be no whisper of war. The British Legion is going on with its work of trying to make friends with people overseas, and helping to prepare for the King and Queen with a peaceful reign. Let me end on this note. Let me ask you to pray, not for success in war against your enemies. There is only one war to which we should pledge ourselves to-day—the war, not against enemies, but against enmity.

THE REV. DR. G. CAMPBELL MORGAN

My Lord Bishop, and Friends: I feel some sense of serious responsibility in being the last to address this interesting gathering. I mean that in the very highest sense. We have had a remarkable time together; and, in response to the invitation of my old friend, Mr. Martyn Gooch, I have to give the closing address of this morning meeting. When he first wrote me he said in his letter that the note that they hoped would characterise my address was that of personal consecration; and I have not forgotten that as I have looked forward to this hour. I would remind you of what you yourselves do fully know, and understand, and appreciate, that this gathering is essentially Christian; and it is a very happy thing that sometimes we can use that word "Christian" with no other adjective to qualify it in any way. That is always so on the platform of the World's Evangelical Alliance. It is, as I have said, a distinctly Christian gathering, and that means that those of us who are here are conscious here and now, and always, of the throne that Isaiah saw "in the year that King Uzziah died," the throne that was never empty, the throne that was never vacant, the throne that has never yielded up its authority, but has over-ruled all the affairs of the human race, and still is so doing.

Our first though is of that throne. And we are also members of the British Commonwealth of Nations, and we thank God that we are without any enmity in our hearts for any. I am sure you will join with me in that sentiment. We are members of the British Commonwealth of Nations. I love that word "Commonwealth"; it is preferable to "Empire," with its associations in the past. This great Commonwealth of Nations, welded into one, the King himself being the sign and symbol of that unity. Our thoughts are centred to-day, as they will be to-morrow, upon the Coronation of our King. I venture to say that in such an hour as this we are face to face with a peril. Perhaps that word is too strong; but suffer it to pass. The peril that confronts us to-day and to-morrow is that of the loss of the sense of the individual in the sense of the crowd. Let us guard against it. In these final moments I want that we should come back to that sense of the individual, of every individual who is a member of the British Commonwealth of Nations, and who supremely sees that throne, to which I have referred. And when we think of the individual, we are not forgetting the crowds. There is no chance of doing that in London just now!

I am a man of one Book. I have never come across an occasion in our national, or family, or Church life yet, when I have not found within its pages some appropriate message, often in strange and unexpected ways; and during these days two statements have been sounding in my ears; they are statements made by two kings, and I would like to bring them to your notice for a few moments this morning. The kings I refer to are the greatest in the galaxy of human kings—Solomon and David; I put them in that order with set purpose. Solomon, the magnificent; and David, the mighty. Let me give you the two statements; you have heard them before; but perhaps placed in this juxtaposition they may be a little fresh to some. Solomon said: "In the multitude of the peoples is the king's glory." David said: "There is no king saved by the multitude of an host." No one will deny that Solomon was right that "In the multitude of the people is the king's glory." With a pro-

found respect and love in my heart for King George the Sixth, I say, and I believe from all I know of him that he would be the first to agree, that his glory will not consist of the regalia that he will wear at his Coronation; it will not consist of the sights that he will see along the route. No, his glory will not consist of the pageantry and pomp which surrounds him to-morrow. The glory of King George will be created by those thronging, surging masses which will line the course of his procession. "In the multitude of the people is the king's glory." Oliver Goldsmith was not far wrong when he said:

"Ill fares the land, to hastening ills a prey
Where wealth accumulates, and men decay;
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied."

Solomon was quite right that "In the multitude of the people is the king's glory." Yet with profound respect for Solomon, I would go back from Solomon to David. It is good sometimes to go back to the father from the sons, notwithstanding the age in which we are living!

David said, "There is no king saved by the multitude of an host." I would venture to change the word "saved" and to use the Hebrew word "sustained." "There is no king *sustained* by the multitude of an host." Both of them knew what they were talking about. You think of "Solomon in all his glory." He realised that the glory was that of the people. But David spoke out of his own experience. He did not come to his throne actually until he had served a sort of apprenticeship; and he was able to look back, and say, "There is no king sustained by the multitude of an host." David knew that, with the plaudits of the multitude sounding in his ears on the day of his coronation. What was it that really sustained him and brought him to the kingdom? Was it not that little company of men who gathered to him in the cave, Adullam, those loyal-hearted, true men, who saw God, and who lived before God, and who could use both their right hand and their left hand, and who saw in David God's anointed king? I say it was not the shouting multitude, but the select company of loyal-hearted men which sustained the king. The whole truth is there. The glory and the sustaining of our king will depend upon the character of the people; and the character of the people must depend upon the relationship of the people to God. Lord Kinnaird read to us from the second chapter of Peter's First Epistle; let me take two phrases from that passage. "Fear God." Do not forget the order. No man honours the king who fears not God. No man fears God in all the spacious and tender senses of that word that honours not the king. "Fear God; Honour the king." How are we to serve the king? By realising each one, for himself and for herself, the measure of responsibility resting upon each one individually. Don't get lost in the crowd. Stand alone, first of all in loneliness, and say to yourself, Of the multitude I am one. If all the multitude were like me what would be the result to my king and country? Wild horses won't make me answer that question for you. That is a question that must cause severe searching. How can I worthily serve king and country? For answer to that we must go back to the great passage that you know so well. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." That is an individual matter in the last analysis. That cannot be done in crowds. That has to be done one by one. But we are not to forget the crowds; we are living in the midst of them. We are all bound up in the bundle of life. Let me remind you once again of the words of Jesus and let us make immediate application of it as we mix and merge and mingle with the multitude to-morrow, and the next day, and all the days that lie ahead, as we hear Him saying, "He that is not with Me is against Me; he that gathereth not with Me, scattereth." How shall I serve King George the Sixth? How shall I serve this great Commonwealth? By being one whose influence is that of gathering with Christ—in the Home. Oh, is that word to die from our nation? Is the Home going? God forbid. In the home, representatives of the King of kings, gathering with Him. In the society in which we move, speaking words for the King. It all swings back to the individual.

There is a line or two which may be almost doggerel to some of you, but there is profound philosophy in them. It was

written by an American concerning his Church membership :

" What sort of a Church would my Church be,
If every member were just like me ? "

Let me ask

" What sort of a Commonwealth would this Commonwealth be,
If every member of it were just like me ? "

In the last analysis, when the shouting dies, and the captains and the kings depart, and all the tinsel is swept away, and the trappings of royalty are hid, that is the question of all questions—How shall I best serve the king ?

Afternoon Meeting

THE RT. REV. THE LORD BISHOP OF LONDON (Chairman)

I want to dwell on only one point—why should we intercede at all ? I shall leave the other speakers to deal with the various things that we are going to pray about. I want that we shall get clearly in our minds why it is so worth while for us to hold this Day of Intercession. I quite admit that if you look at it simply from a natural point of view it will be very hard to defend it. I used to read years ago Henry Drummond's " Natural Law of the Spritual World " and, of course, you might have deduced from what he said that it does not carry us very far. But when I kneel down each morning at my own intercessions—one of my most delightful tasks—I think of the various promises in Holy Scripture, and they help me to realise that in interceding for others I am doing something which God desires me to do.

Take those three pictures which we have in the Old Testament. First that of Abraham interceding for Sodom. " If peradventure there be fifty righteous within the city ; if there be thirty righteous ; if there be twenty righteous ; if there be ten righteous ; wilt Thou also destroy and not spare the place ? " So Abraham pleaded before God. Then we have the picture of Moses ; and we read " when Moses held up his hand, Israel prevailed ; and when he let down his hand Amalek prevailed." Again we read of Aaron taking the incense, and standing between the living and the dead ; " and the plague was stayed." And in Isaiah you have that wonderful exhortation : " Give him no rest, till he establish, and till he make Jerusalem a praise in the earth." " Ye are the Lord's remembrancers." What a beautiful name for a glorious band of intercessors !

You come on to the New Testament and you find that these Old Testament pictures are enforced by direct statements. " Seek, and ye shall find ; knock, and it shall be opened unto you." " If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give hime life for them that sin not unto death." " I exhort, therefore, that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority." Can you have anything more emphatic than that ? " God forbid that I should sin against God in ceasing to pray for you " said the apostle. At this Ascension time we realise that all our prayers and intercessions are swept up into that great prayer offered for all the time by our Lord, Who is pleading for us at the right hand of God.

" Fallen again, yet cheerful rise,
Thine Intercessor never dies."

That, then, is our Scriptural authority for interceding. If there are those who say, " But it has not done any good "—then I simply point to the wonderful progress of the Christian Church throughout the world in answer to the Intercession of her members. When you think of what has happened in the last two thousand years, it is simply marvellous. " Take the hours and you may be disheartened ; but take the centuries and you cannot be disheartened." Take one single instance. Lord Bledisloe, the late Governor-General of New Zealand, said to Prebendary Wilson Cash, of the Church Missionary Society, " My work

would have been impossible, but for the work that the missionaries are doing." Think of the Maori people, who a hundred years ago were man-eating cannibals; to-day they are Christians. There you have before your very eyes the answer to the prayers of the Church. Or, take another instance. The S.P.G. had a great day of intercession; and almost immediately after that day of intercession there was a wonderful response in offers for service on the Mission field.

So we look back upon the past with gratitude, knowing that these promises have been fulfilled, and will be fulfilled. And so we come together to pray, all Christians together, with a united heart, to the One "Whose hand moves the universe."

THE RT. HON. SIR THOMAS W. H. INSKIP, C.B.E., K.G., M.P.

My Lord Bishop, my Lords, Ladies and Gentlemen: So much has been said and written in the last few days about the King and the Monarchy; so much has been said, and finely said, that it would be ridiculous if I were to hope to be able to present any new point. I can only hope to dwell for a few minutes upon some of the more familiar topics, or, rather, aspects, of the relation of our Sovereign to his people. We have moved in a different direction from the beginnings of our English monarchy. We think of the thousand years during which this nation has lived under the rule of a monarch. It is true that the reign of King Alfred, who was a great leader in battle, marked the beginning of our English history, and was the founder of the great Anglo-Saxon chronicle; but, pre-eminently, as I have said, he was a great leader in battle. King Edward the First was the great law-giver, besides being a great administrator. Other sovereigns in the long pageant of history have been leaders in other fields. During the last thousand years the conception of the relations of the monarch to his people has profoundly changed. And, in some respects, it is the merest platitude to say that the powers of the sovereign have diminished. They have successively surrendered parts of their prerogative, until almost the whole of what were once the king's powers, have been handed over to Parliament, and to the representatives of the people. And it is strange to think that, with all the apparent surrender of the king's powers that the personality and character of the sovereign count for more to-day than they ever did even in the long thousand years through which they have passed. Time was when, as the Lord Chancellor reminded the great gathering in Westminster Hall a few days ago, in the presence of the king himself, the king *commanded* his people to come together. To-day it is rather the willing meeting, the ready assent of both king and people which make these meetings welcome. The king is in a very true and real sense one with his people, and in a far deeper sense, perhaps, than ever before, with the one exception of the reign of his much-beloved father. The king is indeed—and we say it with all respect to his high office—the first public servant of the realm. It is not adulation, nor flattery, but it is a mere sober statement of fact, that others may please themselves to some extent; they are masters of their own time, the choosers of their own occupations; but the king's work is unceasing and exacting to a degree that no other one of his subjects experiences. He gives himself, he surrenders himself—his opportunities, his privileges, his powers, his personality—wholly to the service of his nation. Others may resign; others may surrender their powers; but he who fulfills this kingly office, belongs to his people, is one with his people "until death us do part."

And what is his reward, if the king, as we believe he may, for he is human as we are, looks for and values any reward? Surely it is to be found in the fact that he possesses the heart of his people. In the few months during which our king has held his high office it is not a little remarkable to notice, what observers in other nations have already noticed, that he has somehow or other captured the heart of this great nation. I think I may be permitted by

the king himself to say that that is the only reward that he seeks for the performance of his exacting responsibilities.

We rejoice, as Christian folk also, to remember that he is God's minister. I do not suppose for a moment that he forgets that fact. That just as we are bidden to remember that the king is God's minister whom we must respect, and whose authority we must obey, as one put over us by divine authority, so he remembers that the discharge of his responsibility is ultimately to God. A solemn thought both for him and for us, and a thought I have no doubt which his father, and others before him, remembered as they discharged their duties. Perhaps we owe it to the fact that the sovereign himself remembers that he is under God, God's minister, that we may, and we do owe the reverence for law and authority which distinguishes this race above all other races of the world. Only an hour or so ago I was in conversation with one of the great public servants of a European power, and talking of the incidents of the last few days, and of to-morrow, as he expects to see them, he described and commented upon the contrast between the excitable character of some peoples with those of this nation. He said, "If a car is moved against the will of its owner because of traffic difficulties there are shrieks and cries and quarrels and disorder. But in London you may see the largest car moved by the hand of the policeman, with the willing assent of the most princely of owners." What we see to-day—I will not say in the well-drilled crowds, but in the highly disciplined, good-tempered crowds, obedient to authority, willing to submit themselves to authority—this I think we owe in part to the recognition both by king and people of the fact that the king himself is under the law.

There is a legal saying that "The king can do no wrong." It was not a courtesy phrase; it was the conception of the law. It is the measure, in other words, of the monarch's power; meaning that he was beyond the reach of punishment, and, therefore, must observe the law; that neither the king, any more than his people, has any right to transgress the law; that the king must submit to the law. And it is in that sense that the lawyers, the constitutionalists have always said that "the king can do no wrong." Not that they would flatter him, but that they would respect him as one whose constant conception of his duty is that he must be subject to law and in conformity to the conception of the authority which he must exercise that we, too, must be submissive to the laws which have been imposed upon us for our good. The king himself, as I have said, is a man under authority; and it is this great British conception of the monarchy that makes in this realm of ours a tyrant or a dictator an impossibility. We as a people stand beneath the throne, that is to say, in submission to the throne, and to the authority which the king exercises; and, at the same time, in a real sense, we who are of the people support the throne. And how do we support it? Not by flanking it with armed soldiers, or by the tyrannical exercise of the powers of his ministers, but we support it by joining the king himself in submission to authority, to human, and then to divine authority—king and people, people and king, all one under God in the fulfilment of God's purpose, in obedience to God's order. And this nation will only fail to realise its high destiny, and will only forfeit the respect which I believe other nations have for our constitution and traditions, when we become disorderly in ourselves, thus deserving that we have a disorderly government and unconstitutional rulers. But we know that day will never come, at any rate, as long as we are blessed, under God, with kings and queens in the ordering of life who themselves recognise that God has made them the dispensers of authority, and that they themselves owe allegiance to the One Who is King of kings and Lord of lords. We, as a nation, in the midst of a world of turmoil and trouble, have cause, more than any other generation, to thank God for the personality and character of our Sovereign and of his wife; and in familiar words we would show our gratitude "not only with our lips, but in our lives" by making a fresh surrender of ourselves at this very moment to God's will, that we in our place and station, and according to our duties and powers, may, under the king, join with him in persuading, by word and by example, others to be united in surrender to God's will.

THE RT. REV. DR. DANIEL LAMONT

(Moderator of the General Assembly of the Church of Scotland)

My Lord Bishop, and Brothers all: If I may be permitted to do so I would like to convey the greetings of the General Assembly of the Church of Scotland to this very magnificent gathering; and with those greetings I should like to convey the assurance that the prayers of the Church of Scotland mingle with your own to-day for our King and Queen, for all the units in the British Commonwealth of nations, and for all mankind at this Coronation time.

There is a familiar line which I am sure we have all seen very frequently from a very familiar Psalm, and which I think is eminently appropriate to the Coronation Eve. "Enter into his gates with thanksgiving." (Psalm 100. 4.). That line speaks of "The Gates of God," and of the thanksgiving which befits our entering into them.

"The Gates of God"; there are many. In point of fact there are as many as our moments. No doubt the first reference was to the gates of the Temple at Jerusalem, to which pilgrims went up joyfully, and with thanksgiving, from all parts of the land of Israel, and far beyond, to bear their witness to Him in Whom they believed, in the living and true God, and to give thanks to His Name. They went up rejoicing, and with thanksgiving, not only on their lips, but in their hearts.

But we have the highest possible authority for extending the reference beyond Jerusalem and the gates of the Temple, for have we not the word of our Lord Himself, "Where two or three are gathered together in My Name, there am I in the midst"? We can see quite clearly that in the early Church, not only the New Testament Church, but the Church of a few generations following the New Testament times, there were certain words of our Lord that were cherished by His own folk; and this was one of them. "Where two of three are gathered together in My Name, there am I in the midst of them." For they felt, as we also should feel, that when Jesus Christ is in the midst, all good and great things are possible. Miracles take place when Christ is there; it matters not what the place may be like. There may be literally no walls, or roofs, or gates at all. Men and women and children may gather in the Name of Jesus, conscious of His presence in the midst, out in the open air, beneath the blue canopy of Heaven; and because He is there, there are "the Gates of God."

But we have the same higher authority for extending the reference still further, extending, indeed, to every moment of our lives. Every moment is a "Gate of God" could we but see it plainly, if we but had the faith to see it. I believe that the New Testament equivalent to the line which I have chosen upon which to base our thoughts this afternoon is the one which has well been called "the standing Orders of Christianity" —Standing Orders, because they are meant to be obeyed at all times, and in all places, and under all circumstances; the Standing Orders being "Rejoice evermore; pray without ceasing; in everything give thanks." And that third Standing Order I feel is the equivalent to the line of the old Psalm "Enter into his gates with thanksgiving"; "In everything give thanks." Every moment of our lives is really a gate of God, could we but see it, and enter into it with thanksgiving. There is no study I know anything about that is so profound, so impressive, so interesting as that of the present moment, that gate of God, if we will only enter into it. A few days ago I heard "the present moment" described as a mathematical point somewhere between the past and the present. It is a very wonderful fact, a very wonderful idea. The present moment is everything. The past is past; you have left it behind. There is no moment in your life so important as the present moment. The present is the great reality. The present is "God's gate" for you and me. It is the moment of our experience; the moment of God's opportunity with you and me, and our opportunity with Him. The present moment is our own; the next we have not seen; the moment that is past is past and gone for ever, never to come back. It is a very simple thought; even a child can understand it; and it is a deep enough thought for Shakespeare, one of the greatest of men. Men

of all time have recognised what a wonderful fact is this, that we are always in the present moment; passing along always in one direction, always going forward, never backward; it is a one-way road, this thing we call Time. But in the present moment we have always our opportunity with God, and He with us. There is only one human Being, and He was more than human, that has ever passed through this life of ours, and Who was able consistently from first to last to take that view of life. The present moment is one's opportunity with God, and our chief task at any present moment is to see the eternal light shining out upon it; to see the light streaming in through the gates of God. That is our task. Well, we have our opportunity now.

Although only Jesus Christ ever kept that view of life steadfastly before Him, because He was always in the will of God, and felt it to be His meat and drink to do that will, still that is our ideal, not some ideal floating in the air before us, and that we think to be impossible; but something that we must be ever reaching forward to, and ever approximating to. We must strive to be like Him, finding the present moment always filled with the light and life and love of God. But simply because we are all imperfect and sinful, unable of ourselves to rise completely to that great height, we must have means of grace. We have our worship, our Lord's Day, we have our seasonal periods, we have Christmas; we in the North count more on the New Year.' The New Year; that is a new beginning, and another of "The Gates of God." There are many new beginnings in life that we must regard as special in order that we may lift our lives up to the great conception of every moment being a "Gate of God." And then when we come to the last great moment of our earthly life when we must pass through the gate, we shall find it to be the best "Gate of God" of all, leading us out from this dark, little, narrow earthly room to a deeper, larger, and fairer room in the presence of our dear Lord.

What I want to come to is this, that the Coronation of to-morrow, to which may God give His blessing, is one of "The Gates of God" for this nation. Let us deem it, every one of us, a real "Gate of God" for ourselves. We all need to make new beginnings. Let to-morrow be a new beginning for every one of us. It is one of the biggest things that God has given us. There are two big things in life; there is the assurance of His forgiveness through His Son Jesus; and the other thing is that He is always willing to give us a fresh start. Life is like a book; we are always turning over the pages, but always in one direction. The pages that are past are blotted and blurred enough. But I think that the truest and the best attitude of the Christian soul to God and to his Saviour is represented by those simple lines, which probably are familiar to some of you:

"I showed Him my page, all blurred and blotted,
He gave me a new one, all unspotted.
And He looked into my sad eyes, and smiled,
And He said, 'Do better now, My child'."

He gave us a new beginning. To-morrow will be a new beginning for us all. May we enter into that gate with thanksgiving.

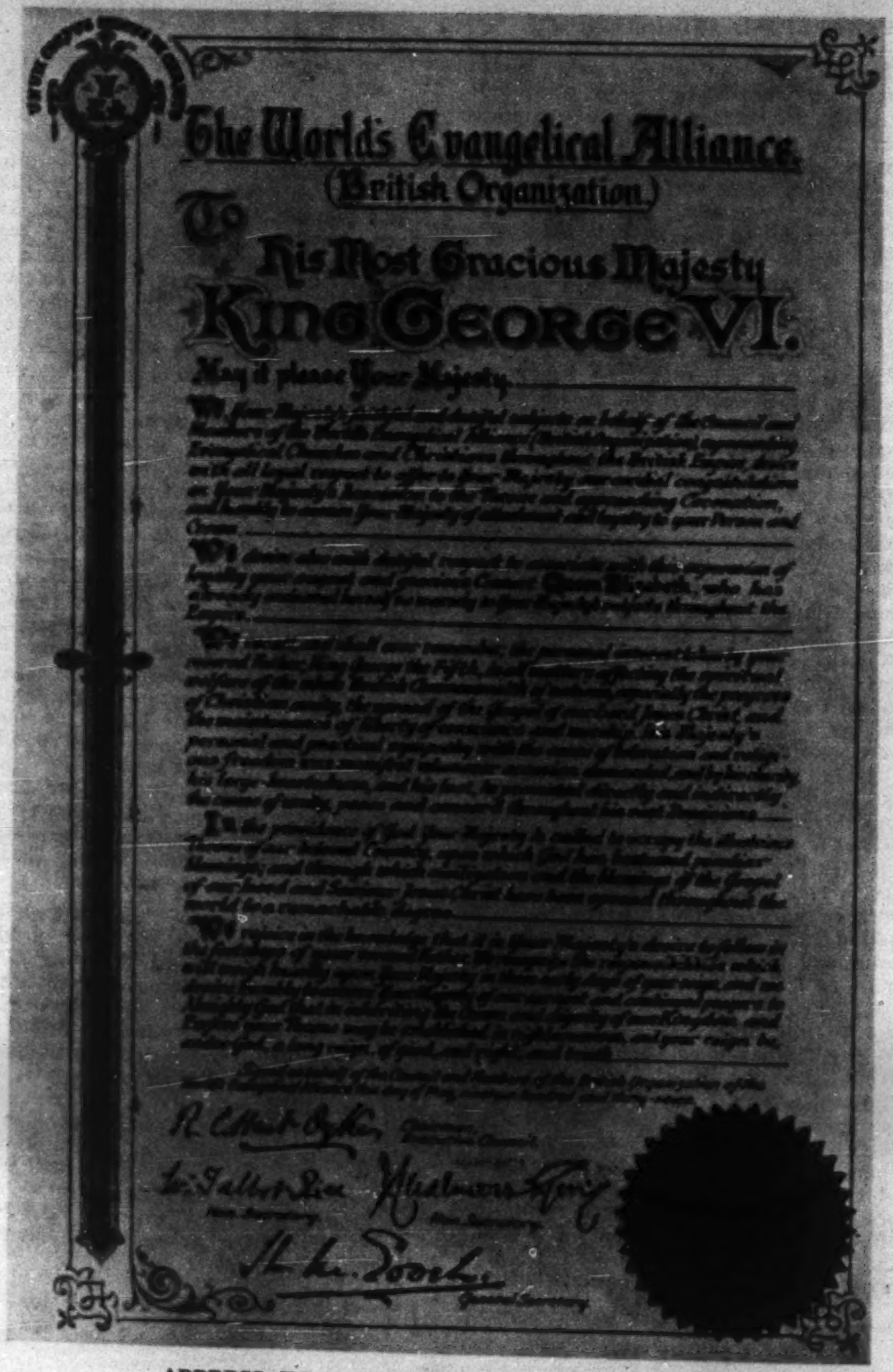
Thanksgiving is really my subject this afternoon. Thanksgiving is so often spoken of in the Bible. It would surprise you to see how often it is referred to. It is full of the command, of the entreaty to offer to God thanksgiving; but there is never anything that is formal, or artificial, or forced about it; it is always something that is supposed to well up in the heart freely and spontaneously. If it is true thanksgiving, it must be like that. Its quality must be like the "quality of mercy." "It is twice blessed, it blesseth him that gives, and him that takes." Yes, and it is not strained. "It droppeth as the gentle rain from heaven upon the place beneath." Thanksgiving is like that. It is like the song of the lark. It is a wonderful sight to see and to hear a lark singing. You seem to fancy that if, in its flight, it stopped singing something would go wrong with it. The lark sings because it loves to sing; it loves to chant its roundelay. That is the kind of thanksgiving to which we are called. Both in the Old Testament and in the New Testament it is represented as something that is overflowing. "My cup runneth over" said the Psalmist. It is an expression of what the heart feels that is overflowing with gratitude and thanksgiving—real, spontaneous, free, happy thanksgiving. Those tribes of Israel, as they went up long ago to the temple at Jerusalem, they sang as they entered in at

the gates; the best of them, at all events, were men whose hearts were filled with gratitude. What had they to be grateful for? This; that they were Israelites. It was no narrow nationalism; of course it was that with some of them; they were not all good and great men; but we must judge of a nation by its best, by those who really make the nation great. But there were those who had kept their hearts open to the Word of God, and their ears were open to hear Him; and they were glad because they had heard that Word of God. Think of it, that at the time that Psalm was written, Israel was the only people in the world that knew the living and the true God; it was among the smallest of the nations, feeble in military strength, with little or no political significance at all; with few of those material resources that were commonly supposed to make a nation great. Yet Israel was the one nation that possessed a great treasure; and the best of those Israelites knew that they had something precious and of untold value to pass on to the other nations of the earth. And it was their task to send out through their nation the message to the other peoples of the world that "The Lord is King." There were powerful nations that were worshipping gods and goddesses many. But here was this one little nation that knew the truth; and there were those who became spiritual leaders to all mankind; and so they rejoiced; they felt that they had a great task to do in the world. Their thanksgiving and their witness were closely intertwined. Any nation that feels itself to have a great testimony to give is a nation whose heart must be filled with thanksgiving. That is the thought I wish to leave in your minds. For we, like Israel of old, have a testimony to give. What about the British Empire? What about the British Commonwealth of Nations, as we call it now? As we think of our glorious heritage, have we not something worth preserving, have we not something worth passing on to the other nations of the earth? I must not begin to talk about heritage, for my time is really gone already. But I would mention freedom; that has been spoken to already this afternoon. What a glorious heritage that is!

"Ye know not, ye who are always free,
How precious a thing is liberty."

I cannot trust myself to begin to speak about freedom, for I could hardly stop. But let me mention this, for it is so often misunderstood, that with freedom goes the Word of God, the Bible. I believe that when the story of the nations has been finally written up—and it will be written up some day—it will be found that the most glorious achievement of the British Commonwealth of nations has been the circulation of the Bible; and that includes also its translation into almost every language under Heaven. And in that great task we have done more than all the other nations of the world together. Is not that something to be proud of? It means that some, at least, of our ancestors, were great men. There is only one Book, and that is the Bible. I suppose you would all confess, though modesty forbids my doing so, that there was at least one great Scotsman in history. I am thinking of Sir Walter Scott. Well I fancy that most of you have heard how when he was dying, and finishing that heroic life of his—and hardly has any more heroic life ever been lived—as he was dying he said to his son-in-law, Lockhart, "Read me something." "From what book shall I read?" he asked. "From what book?" exclaimed the dying man "there is only one Book, and that is the Bible." We have done more than any other nation to give to the peoples of the world that precious Book. That is something for us to cherish.

My last word will be this—that all the glories of our heritage find their glowing centre and heart in Jesus Christ our Lord. Put him first. If you forget everything else I have said, remember this. Remember God has set Him there already; and if we are going to do the will of God as individuals, and as a nation, and as an empire, we must carry out His behests. It has been well said that obedience is the courtesy due to kings; and if that is so, what is the courtesy that is due to the King of kings, and Lord of lords. God has given His Son for us, and He says to us, "Hear ye Him." Put Him first. "Tell it out among the nations that the Lord is King."



The World's Evangelical Alliance.
(British Organization)

To
His Most Gracious Majesty
King George VI.

May it please Your Majesty,

We, Your Majesty's most loyal and dutiful subjects on behalf of the Council and Members of the World's Evangelical Alliance (British Organization), representing Evangelical Churches and Christians throughout the British Empire, desire on this all loyal occasion to offer to Your Majesty our cordial congratulations on Your Majesty's Accession to the Throne and approaching Coronation, and humbly to assure Your Majesty of our devoted and loyal service to Your Person and Crown.

We desire also with deepest respect to associate with these expressions of loyalty our esteem and veneration for Queen Elizabeth, who has so worthily endeared herself to us recently by Her Royal sympathy throughout the Empire.

We would also most respectfully offer our prayerful sympathy with Your Majesty in the responsibilities of the Throne, and assure Your Majesty of our constant prayer that the Divine Blessing may rest upon Your Majesty's Reign, and upon the Royal Family, and upon the Government and Parliament of the United Kingdom, and upon the Dominions and Dependencies of the British Empire.

We would also most respectfully express our sympathy with Your Majesty in the anxieties of Empire in connection with the cause of Christian unity, the spread of the Gospel of our Lord Jesus Christ, and the maintenance of liberty of conscience and worship. We pray that Your Majesty may be graciously endowed with the wisdom and courage necessary for the due discharge of the high responsibilities which rest upon Your Majesty in this respect, and that Your Majesty may be enabled, by the Divine Blessing, to maintain the cause of righteousness and religious freedom throughout the British Empire, and to promote, by the influence of Your Majesty's example and Throne, the cause of peace and goodwill throughout the whole world.

In the providence of God Your Majesty is entitled to occupy the illustrious Throne of Your beloved Country, upon which Your Royal Predecessors have sat, and through which the Sovereignty and the Blessing of the Gospel of our Lord and Saviour Jesus Christ have been conveyed throughout the world for a remarkable Empire.

We rejoice in the knowledge that it is Your Majesty's desire to follow in the footsteps of Your Royal Father, whose Reign was characterized by a deep sense of responsibility to God, and whose life was devoted to the welfare of his people, and we pray that Your Majesty may be enabled to follow the example of Your Royal Father, and to maintain the Throne in righteousness and peace.

On behalf of the Council and Members of the British Organization of the World's Evangelical Alliance we sign ourselves Your Majesty's most loyal subjects.

R. Wardlaw Thompson
General Secretary

Wm. Fuller Gooch
Hon. Secretary

Hugh Martin
Hon. Secretary

H. W. Soper
General Secretary

ADDRESS TO HIS MAJESTY KING GEORGE VI.
ON BEHALF OF THE WORLD'S EVANGELICAL ALLIANCE (British Organization)

Evening Meeting

SIR JOSIAH STAMP, G.C.B., G.B.E., LL.D. (Chairman)

These great meetings are an evidence that the people of this country are ready and wistful to find in this great event of the Coronation a deeper significance than the outward show and magnificence; and we are all of us searching our hearts to try to discover how we may develop that significance. To do it at all wisely we must first of all find it ourselves in a personal conviction. I find that there is a good deal of uncertainty amongst ordinary people as to what that deeper inner significance really is. It has been said that the greatest thing to know about a man is what he takes for granted. Now that certainly is the greatest thing to know about a nation—what does it take for granted? British people do not find it very easy to put their inner sentiments into words; they are shy of it; and yet unless some such occasion as this does force us to bring to the surface those ambiguous general feelings, and put them into words, we lose so much of our power over ourselves and of our country. We do so earnestly desire to find some means of using this great occasion for inspiration; and we feel that we can only do it if we do not vulgarise it. Sometimes all these distractions of the eye are a snare to the heart. I well remember, fairly recently, a great lesson I had on that point at a Girls' School of which I am Chairman. The girls had all assembled in the School Hall to listen to the radio; and several of them came up to the Headmistress afterwards, and said, "We often heard the Wedding Service, but we had never realised before how solemn a thing it was." I suppose it was because they had attended weddings, and with the distraction of people coming and going, and all the dresses, and the flowers, and other circumstances, they had not had time to let their minds be concentrated upon the solemn words of that service. Whereas hearing it thus quietly, the solemnity of it had sunk into their minds. And it may be that the Coronation Service may be of the deepest blessing to those who are unable to take part in it, or even to view the procession, but listening to the Radio, that marvellous invention of science, may be able to drink in the words, and appreciate the inner significance of them. We may find it difficult to put into words what we feel is the true spiritual inwardness—the renewed Call to Religion—if I may call it that, that the Archbishop gave us at the beginning of the year; but it may be that some question from kindly, but relatively ignorant friends from abroad would help us to face what are the real issues. And it has been my lot to have such questions asked in all good faith from people, with just as many ideals as we have, though with different backgrounds, on this very subject, and to have to formulate an accurate answer that will not merely satisfy them, but will really be an adequate explanation of what we feel from a spiritual point of view; and that is no small task.

For instance, the question is put, Why have the Coronation at all? The King has been reigning quite satisfactorily, and from the highest possible motives and standpoints from the beginning. Why is it, therefore, necessary to interpose something which would seem to show that he has not been a king at all up to the present? After all, does it seem anything more to you than a distracting show, or a mere excitement, or is it that, perhaps, you are trying, as a last resort, to whip up a belated interest in royalty in a world which in most countries kings and thrones have fallen, and been superseded? Is it that, or is it an effort to establish once again a ceremony that is archaic and obsolete? Well, to put into words the answers to those questions would take me too long to-night, but it would be useful as an exercise to do it for yourself. Imagine yourself with an American friend, having to explain the inward significance of it. You might not succeed in satisfying him, but you would succeed in showing him

that you had a sincere and rational basis for that deep sentiment that you felt; and if it is capable of logical proof at all, what is it but a rationally-based sentiment? And what do I mean by a rationally-based sentiment? A sentiment that works, that makes a difference, that has a real spiritual significance, that you have something within your heart that makes a difference to your life. That I call a rationally-based sentiment, whether you can explain it in logical terms, or not. We see that the great things that make a nation cannot always be put into words, but they will show themselves in national life and conduct. We know very well that the King being crowned—or, perhaps, it is more correct to say—anointed, to-morrow, that he has already been reigning with these undertakings solemnly ahead of him, and in the light of them; and there are abundant reasons for the preparations necessary in order to bring the Empire into full relationship for this great occasion. Then the period of mourning is sufficient reason for the delay. And the whole idea of kingship, the supremest example of sacrifice and service, is what demands this Coronation ceremony. On the eve of his enthronement, Lord Hailsham said to the Empire representatives in Westminster Hall the other day, that for eight or nine hundred years kings have been greeted, but how different the sentiment! Formerly it was, so to speak, the power of autocracy, even of tyranny; but to-day it is the celebration of the preservation of our liberties, just as in the National Anthem our prayer is that he may defend our laws. And there we find epitomised all the greatest spiritual features of true democracy.

Then, of course, we have the continuity of history. What a marvellous record—a thousand years! We should not like to be the generation, surely, that would allow a thing that has been of such significance in our history fail. True democracy is dependent upon the greatness of its institutions, their traditions, and their continuance. The fact is, we are constantly discarding the things that cease to have any meaning, taking on new forms of greater significance for the age in which we live; and the great thing is to know how to modify them to the varying times, to be like the one mentioned in Scripture who took out of his treasure things new and old. How significant is that verse in the Epistle to the Romans if you look at it in the true light. "Be ye transformed in the renewing of your mind." It is not just a renewal of just what you were; it is a transforming. And so here we are renewing the mind of the nation with a new loyalty, and being transformed in the process. So in this wonderful ancient Coronation oath, we find all the precious things of the ages, and all the great promises that lie before us, if we are to remain a great nation. If we are to examine at all profoundly the spiritual significance, we shall not get it by a process of argument or logic, but by a process of prayer and spiritual intuition. We are asking to-night, What are the things which make for the greatness of a nation? One of the greatest things we can ask in matters of national right and wrong is, What do we wish this nation to be in the councils of the world? This will make us choose; and we cannot make choice without involving principles; and principles are fundamental. The spiritual principles that we get from the example of Jesus Christ must remain the basis of our national life. We find throughout the whole of the Coronation ceremony, again and again, the clearest possible dependence upon the spiritual things of the Christian faith; so we say to a world given over to materialism and paganism, and to our own people, that so far from feeling that we are old-fashioned and obsolete, we feel that we are renewing ourselves by transformation to the newest and latest manifestation for a democratic, self-governing people, dependent upon God and His providence.

My time is gone, and so little has been said, yet if I can convey to you the sentiment of my own heart, it is this, that the Coronation can only be a blessing to the monarchy and to ourselves, if, with all the distractions of pomp and ceremony, we are simply dependent upon God for showing us the way.

REV. M. E. AUBREY, M.A.

(Moderator of the Federal Council of the Evangelical Free Churches)

Sir Josiah Stamp and my friends: As I have been sitting here this evening I have been asking myself; in how many cities in this world it would be possible on a day like this, when our hearts are deeply moved, and the minds of the people are excited, when there is a 'Bus Strike to hinder us, when nearly all the newspapers with one voice make us feel the only safe thing to do was to go to bed yesterday morning and not to get up until next Friday, and I have been asking myself: I say, In how many cities of the world a hall of this size would have been filled three times in such a day by people who wanted to pray about it all? and when you consider that, and all that it means, that in this country we have a great number of people who look beyond the throne that at this time means so much in our hearts and minds, and think of the throne that is set in eternity, and desire to link that Throne in eternity with the throne in Westminster Abbey, I think that we may feel, however sad and hopeless we sometimes feel about some of the things we love in this country, yet we need not be really too despondent; we have a people who know the power of God and are seeking in their own quiet steadfast way to bring this country with its need into the presence of that everlasting Throne.

To-morrow in the Abbey I think one of the most moving moments is going to be that in which our King and Queen, having been enthroned, and the King having been crowned, and having received the homage of his nobles will go, and taking their crowns from their heads, and handing over their sceptres to some who stand near, will fall on their knees to receive the Holy Communion. What a tremendous thing it is to feel that we have a King and a Queen who know that there is One before whom kings may bow their heads and not be ashamed, One whose Throne adds to their own throne knowledge, dignity and authority. Those who know them well assure us that when it comes to that great moment in the service, both our King and our Queen will act in simplicity and true sincerity; and with all our hearts we thank God that upon the throne of this country are to be a man and a woman like that to lead this people in the ways of righteousness and truth.

Have you ever considered how surprisingly the idea of a king has changed in the history of the world? You go back to your Old Testament, and you hear of Solomon the great king that he slew his thousands; you read of David that he slew his tens of thousands. You read the stories of Cæsar and Alexander, you read of William the Conqueror, or Richard of the Lion Heart, with his men, and with his flashing sword, carrying war into lands afar. Then you come down through the centuries and think of a great Christian gentleman sitting before the microphone and speaking of himself as the head of the family, and there breathing over us his benediction. Which of those pictures, I ask of you, is the truest picture of a real king? How is it that to-day we come to think of King George the Fifth as the ideal of kingliness rather than of William the Conqueror, or Richard of the Lion Heart? Because we have our Bible and our Christian faith. Because we have gathered from our Christianity a new idea of that throne that is set in the ages, from which every other throne gets its meaning and its lustre.

You have heard the story of the old Greek character, Hector, how the nurse brought his boy to him when he was armed for battle, and apparently the boy could not see his father's face, and shrank back in fear, but when Hector lifted his helmet from his head the boy ran to him and exclaimed, "It is my father." When you come to the Old Testament you see God the King in all the glory of His strength and pride, "the Lord strong and mighty, the Lord mighty in battle," able to save with a strong hand and outstretched arm; and that is your picture. Then you come to

the New Testament and you feel as if God had taken His helmet off, and you look into His face and say "He is my Father;" and instead of the notion of a king armed with helmet and sword and shield, going out by sheer might to do battle for his people, you have the idea of the King who is the Father of His Family, gathering his loved ones around Him, with a welcome for them all, and an open door for the wanderer who has gone into the far country. That is where we get our new idea of kingship from. You turn to the Book of the Revelation, and there you hear how a voice bids the seer "Behold the Lion of the tribe of Judah." What a title for a king! The inheritor of all the promises and the splendour of the kingdom of David, the Lion in His might, the very King of all creation. Then he says how he turned to behold the Lion of the tribe of Judah. "I looked, and behold, in the midst of the throne a Lamb as it had been slain." I do not think that in all the Bible there is any sentence more dramatic than that. "Behold the Lion—and I looked and I saw a Lamb as it had been slain." There you have contrasted at once the old and the modern notions of a king; the one who was simply strong and mighty, and the Lamb who occupied the throne by virtue of service and sacrifice.

To-morrow in the Abbey we shall have a king who will place himself on the altar of service for his people, and a king who for most of his life must have hoped that such a burden as this would never fall upon his shoulders, but called surprisingly to carry it, has won the affection and the honour of his people by the quietness and steadfastness with which he has accepted the burden and has taken us into his confidence and into his heart. Now on the threshold of his enthronement he dedicates himself; we, his people, are standing around him and behind him. What shall we say of ourselves? Is it enough that we should simply watch the man on whom we have placed this burden take up the great weight of this land and this country's wellbeing upon his mind and upon his heart? Would it not be a shameful thing if we, who have some sense in our own hearts of the call of God for our land and our country, did not say that we stand by him in his act of consecration, that we too will bring ourselves into the presence of the King whose Throne is set in eternity, where sits One Who is King of kings and Lord of lords, and humbly offer ourselves to His service, that with our monarch we may strive to make this land and this country what the will of a holy God intends it to be. The king cannot do it all, however good or however great he may be. Our statesmen cannot do it all, they cannot rule, and they cannot conquer for righteousness, for truth, or for peace, apart from the will of the people. What this reign is going to be depends upon what you and I are going to be.

An American writer sitting at a table once heard a lady at a neighbouring table say to her friend: "My dear, it is perfectly dreadful, but what could one man do?" He said "Shall we go and tell her that everything accomplished in the history of this world that was worthwhile, has been accomplished by one man or one woman?" Where would our prisons have been but for John Howard and Elizabeth Fry? Where would slavery have been without William Wilberforce? Where would this world have been to-day if Jesus Christ had said "What can one man do?" The call surely comes in a day like this to all of us to be ready, following our King as he follows Christ; to bring all that we have, and all that we are, into the service, not only of this country, but of His empire Who rules for ever, and to remember day by day, that we, too, must come to our sacrifice in perfect simplicity, and to our service with a great love, remembering that only those who will come as little children, casting all they have upon a Father's care, and a Father's grace, that only those who will come in simple love and simple faith to trust Him, to do what they can for Him, can enter into the Kingdom of God, and make that Kingdom come upon earth.

"GIPSY" SMITH

It was my privilege twenty-six years ago to have a place on the programme of a meeting held the night before the Coronation of King George the Fifth, and when Mr. Gooch's message and invitation came to me in America, I felt I could not say anything but "Yes." And I am here.

I am wondering now, after all that you have heard to-day—and you have heard some great things—What are you going to do about it? "Righteousness exalteth a nation." You were told by Dr. Campbell Morgan this morning that this is an individual thing; that it concerns you and me. The nation is made up of units, and you and I have to bear our part of the responsibility of lifting the nation into righteousness, and peace, and joy in the Holy Ghost. You see, it is an experience within. It is not something you just take on, as a name. That won't make you righteous. You have got to be *made* righteous. None of us are righteous apart from what God gives. If you believe your Bible, then you are poor sinners; and without Christ you are aliens, and outside the Covenant of promise, strangers and foreigners, without hope and without God in the world. If you are going to follow your King to-morrow in his consecration, you will have to begin with yourself—inside. This is an inward thing; it is a hard thing. It is not something intellectual, or professional, or perfunctory. No, it is something of the heart. Your King will be anointed to-morrow on the hands, on the head, and on the breast, and I take it that that means, hands to serve, and a head to think and to will for God, and a heart to love. "For with the heart man believeth unto reighteousness, and with the mouth confession is made unto salvation." The King and Queen cannot do that for you. The bishops cannot do that for you. You have got to do that for yourself. "To as many as received Him to them gave He the power to become the sons of God, even to as many as received Him into the heart." Because New Testament religion is something of the heart. It is an experience of the heart. It is what John Wesley called a warm heart, it is a heart made new. All the ugly things taken out of the inner circles of the sanctuaries of your being—selfishness, and meanness, and worldliness, and envy taken out of you; and you are transformed by the renewing of the Holy Ghost. That is how we are made righteous—individually. How is the consecration of the King going to affect you? The Archbishop of Canterbury on Sunday night called the Empire back to God, to Jesus, and to religion. What are you going to do about it? Are you simply going to take part in a demonstration? If so, it may mean a dissipation instead of the kind of demonstration that God wants it to be. You remember those words of Frances Ridley Havergal;

"Take my hands, and let them move
At the impulse of Thy love;

. . . . . .

Take my intellect and use
Every power as Thou shalt choose.

"Take my will, and make it Thine;
It shall be no longer mine.
Take my heart; it is Thine own;
It shall be Thy royal throne.

"Take my love; my Lord, I pour,
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee."

It begins with you and me. If it does not begin there, you do not know anything about New Testament religion. You know the Father as you know Jesus, and you know Jesus as you receive Him. "As many as are led by the Spirit of God, they are the sons of God." The old Welsh version puts it, "The children of God are led by the Spirit of God." If you are going to enter into the spirit of the Coronation, which is the spirit of consecration, you have got to begin with yourself, with your own heart.

"Love's resistless current sweeping
All the regions deep within;
Thought and wish and senses keeping,
Now, and every instant, clean;
Full salvation!
From the guilt and power of sin."

That is what it means. Do you know anything about that? Is Jesus Christ within you? One of the most wonderful things that Jesus ever said when He was in the flesh was this: "I in you, and you in Me." If that is your experience you will be real citizens of the British Empire; you will help to exalt the nation in righteousness. You will be the leaven, the light of the world, the salt of the earth, and wherever you go that power that makes for righteousness will be felt in you and about you all the time. "I in you, and you in Me." Do you know it? Is it yours? Do you simply go through a mere performance when you go to Church, or is this your experience?

I remember preaching in one of those great buildings in Kansas City, America, where between eighteen and nineteen thousand people crowded in every night; it was difficult for me to get in myself! One night I said to the policeman at the door, "Officer, let me through." He said, "I'm sorry; you can't get in here. I have orders not to let anyone else in. The hall has been crowded for nearly an hour." "But I am Gipsy Smith". I said. "I've let four Gipsy Smiths in already!" was his reply! At the close of the service, I went from the platform into a little room to cool off; and afterwards as I was putting up my coat collar before leaving, a dear old preacher followed me, and put his hands on my head. I thought he was going to bless me, and I waited with my eyes closed for his prayer of blessing; but it did not come. He was feeling my head. "What are you feeling for?" I asked. "Are you a phrenologist?" "No" he said, "I am feeling for the secret of your success." "You are up too high," I said. "You must come down here." This is a matter of the heart. Is your religion a heart religion? If so, it will make you beautiful. You won't be difficult to live with if you have that. You won't be bad-tempered if you have that. You cannot be. You won't say unkind words if you have that. How can you? Jesus is within. How do you get this loveliness in the hydrangea? Because it comes out of the root. It is there inside, and presently it comes out. And in the same way you get the beauty from the rose, and from the bluebell. It is on a May morning that you get the bluebells ringing. The beauty of the flowers is in the roots, and it comes out. Is that the same with you? "I in you, and you in Me." The beauty of Jesus will come out of you if it is within. That is the righteousness that exalteth a nation. If that Christlike goodness is within it will shine in your face, it will pulsate in your voice, it will decorate your life all the time. You will be transformed; things will be different. The atmosphere in the home changes when Jesus comes to dwell within your heart. You know I could take you into the woods around my gipsy tent, and show you the things of nature. You folks who live in London you know so little about these things. You do not know what it means to live with the primroses and the violets, and to listen to the song of the lark, and the linnet, and the nightingale, and the thrush, and the blackbird, and to get up early enough to see the gates of the dawn open without a creak on their hinges, and to worship, and to watch the sunset angels put the stars in the sky and silently bow before Him Who made all things. I have seen Him take a little colour from the daffodil, and from the hawthorn, and from the violet, and such other colours as He needed, and mix them together with the dew from heaven—and no one can make colours as can the great Artist! And when He has got all His colours mixed He weaves them into a scarf, and when the scarf is completed He spreads it across the sky when a summer storm is brewing; and you call it a rainbow. And He will make you just as beautiful if He has His way with you. Has He got His way with you? Have you received Him. Is He your Lord? Can you say to Him now, as you close your eyes?

> "My Jesus, I love Thee, I know Thou art mine;
> To Thee all the pleasures of sin I resign.
> My gracious Redeemer, my Saviour art Thou,
> If ever I loved Thee, my Jesus, 'tis now."

If you cannot say it; if you have never been able to say it, bow your head now, and say it; receive Him by faith into your heart. "To as many as received Him to them gave he the power, the authority, to call themselves the children of God."

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

Oxford Evangelical Conference

The Twentieth Conference of of Evangelical Churchmen (Clerical and Lay) took place recently at St. Peter's Hall, Oxford, under the presidency of the Master of St. Peter's Hall, Rev. C. M. Chavasse, and gave consideration to the general subject of "The Responsibility of the Church." Some valuable decisions were arrived at, among them the following, which are of importance to the Church of Christ as a whole :

1. The Conference (meeting so soon after the Archbishop's Recall to Religion) records its conviction that the first responsibility of the Church (whether the term be used of the Universal Church on earth, or more particularly of the Church of England) in facing the present world situation is to withdraw itself in spirit to stand before the judgment seat of God; and then to return to witness afresh to the world the Word of His Grace in the light of the Cross of Christ.

2. It is the special responsibility of the Church of England to maintain the spiritual liberty recovered at the Reformation, with its free access to the Bible; and in fresh study of Reformation principles and life and in fellowship with the sister-Churches of the Reformation to concentrate on faithful witness to the Truth. This can only be done in wholehearted surrender to the service of Christ.

3. The Conference recognises that, in spite of much advance in thought and conduct, sin has come to be regarded in the modern mind as a mere incident in an evolutionary process, and the facts of judgment and punishment are simply put on one side; that the distaste for that dogmatic theology which has long acted as a moral astringent has weakened both the sense of duty and the moral appeal of the Christian Faith, and produced a condition of softness and emotionalism. It is the responsibility of the Church to face this situation in the light of the Cross with a positive faith preached positively. The Church must give a faithful witness to the uncompromising message of the Cross and its power to grapple with sin.

4. But the Conference also, in humble thankfulness to Almighty God, recognises the underlying steadiness of the English people in the face of deep moral and spiritual issues. It believes that this steadiness is not the least of the fruits of the English Reformation, the fourth centenary of which must not be allowed to be side-tracked into the simple celebration of the putting forth of the Bible in English; for, great and far-reaching as that fact was, it was only one outstanding incident in the great movement of life and liberty that was the greatest event in history since Pentecost.

Some anxiety was expressed, and we think rightly, in the presidential address at the Conference, lest the coming commemoration of the fourth centenary of the Reformation in this country should, after all, be confined to that aspect of the Reformation which gave to us the Bible in English, and thus conveniently place in a background a national event which, under God, laid the foundations of our present civil and religious liberty, and established the National Church as Protestant and Reformed. Many other blessings followed, which we hope will be stressed during the commemoration which approaches.

A Call To Youth

The address by Mr. (now "Sir") Stanley Baldwin to the Empire Youth Rally at the Royal Albert Hall on May 18th will pass into history as a great utterance by a great statesman of the Empire, a man of wise experience, and withal of Christian convictions and courage. Such a gathering as filled the Albert Hall could only be convened during an occasion such as the Coronation presented, a gathering symbolical of English tradition and of those virtues, both moral and spiritual, which have made the Empire great. The address in full has been reprinted by *The Times* (1*d*.). It should be read and circulated. We quote only the closing words, which employed a memorable occasion to exalt the nobility of duty, and the grandeur of the responsibility that pertains to a personal faith in freedom, the sanctity of human personality, and the handing on of the torch of Christian truth which calls all to recognise the brotherhood of man, which implies the Fatherhood of God. Mr. Baldwin said :

The young King and Queen, whom we have delighted to honour in these memorable days, are the servants of the sovereign people. To them, as your chairman told you, they have dedicated themselves. That is the magic of monarchy which is everlasting. The King is the symbol of the union, not only of an Empire, but of a society which is held together by a common view of the fundamental nature of man. It is neither the worship of a tribe nor class. It is a faith, a value placed upon the individual, derived from the Christian religion.

The Christian State proclaims human personality to be supreme, the servile State denies this. Every compromise with the infinite value of the human soul leads straight back to savagery and the jungle. Expel this truth of our religion, and what follows? The insolence of dominion, and the cruelty of despotism. Denounce religion as the opium of the people, and you swiftly proceed to denounce political liberty and civil liberty as opium. Freedom of speech goes, tolerance follows, and justice is no more.

The fruits of the free spirit of man do not grow in the garden of tyranny. It has been well said that slavery is a weed that grows in every soil. "As long as we have the wisdom to keep the sovereign authority of this country as the sanctuary of liberty, the sacred temple consecrated to our common faith," men will turn their faces towards us and draw their breath more freely.

The association of the peoples of the Empire is rooted, and their fellowship is rooted, in this doctrine of the essential dignity of the individual human soul. That is the English secret, however feebly and faintly we have at times embraced and obeyed it.

The torch I would hand to you, and ask you to pass from hand to hand along the pathways of the Empire, is a Christian truth rekindled anew in each ardent generation. Use men as ends and never merely as means; and live for the brotherhood of man, which implies the Fatherhood of God. The brotherhood of man to-day is often denied and derided and called foolishness, but it is in fact one of the foolish things of the world which God has chosen to confound the wise, and the world is confounded by it daily.

We may evade it, we may deny it; but we shall find no rest for our souls nor will the world until we acknowledge it as the ultimate wisdom. That is a message I have tried to deliver as Prime Minister in a hundred speeches, and I can think of no better message to give to you to take away to-night than that.

Papal Encyclicals

Students of the activities of the Roman Catholic Church will have noticed the increasing number of references, in the Press, to Encyclical Letters of the Pope. The new "Catholic Action" movement is based on the teaching contained in those documents. It is therefore of interest to ask: Precisely to what degree are they binding on the consciences of Roman Catholics? This question is of general importance, for of course the activities of the Roman Church affect the general life of every country in which it has any influence. A student of these Encyclicals gives, then, the following account of them and their force:— Addis and Arnold's *Catholic Dictionary* (edition of 1917, page 298) says: "Encyclicals are not necessarily *ex cathedrâ* pronouncements, though the Pope could, if he so willed, issue definitions in this way. The faithful are bound to give them a religious assent, interior as well as exterior, and obedience and respect." These statements conceal a strange piece of logical confusion. An "*ex cathedrâ* pronouncement" by the Pope is a declaration which, as being infallible, is binding on all as an article of faith. Now, it is admitted that Encyclicals are "not necessarily infallible." A statement which is "not necessarily infallible" is one which is not *known to be* infallible at all: so it cannot be treated as infallible. That being so, how can Catholics be "bound to give a religious assent, interior as well as exterior," to Encyclicals? What is "interior assent"? It is agreement of the mind to the truth of such and such statements. It means definite mental assent to the statements as actually and certainly true. Well, how can anyone be "bound" to give such assent except to statements which are necessarily infallible? The whole matter seems confused. Encyclicals are not necessarily infallible, so they may be mistaken; yet Catholics are bound to treat them as infallible! What confusion! The matter is, however, capable of a simple historical explanation. At the Vatican Council of 1870 it was declared that the Pope is infallible "when he speaks *ex cathedrâ*." Since then, however, no Pope has ventured to issue any declaration which is clearly in the category of infallibility. The Vatican definition, nevertheless, greatly raised the prestige of the Pope in the Church. Trading on that fact, the Popes have taken up the practice of issuing frequent Encyclical Letters on all and any subjects. Such letters are "not necessarily infallible." That is to say, they could be given up at some future time if it were found convenient so to do. Nevertheless, Catholics are told they must give full assent to them! This looks, if a harsh phrase may be permitted, very

like a "confidence trick." The Popes have been passing off on Catholics, as though they are infallible, documents which are not really claimed to be so. This matter is of considerable general importance, for political agitation is fostered by these documents. The Encyclicals may contain much excellent teaching; but the fact remains that they also contain principles of a most retrograde type.

What They Teach They teach that:—(1) While the Church and State are independent powers, the State's independence is conditional on its agreeing with the (Roman) Church; (2) State laws opposed to the Divine Law are invalid, and it is a duty to disobey them; (3) We are to know what the Divine Law is by what the Roman Catholic Church tells us it is; (4) The State should establish that Church as "alone true"; (5) Toleration of other beliefs is an evil, to be sanctioned only from reasons of expedience, and to be as limited as possible; (6) The (Roman) Church should possess complete freedom, and should have power of "judging and punishing"; (7) The civil power should diligently repress all false teaching; (8) False teaching is anything opposed to Roman Catholic doctrine; (9) Liberty of the Press, of opinion, and of propaganda, so far as it means a right to promote ideas opposed to Roman Catholicism, is an evil and the ideal State would forbid it. Such are the basic principles contained in Papal Encyclicals. It seems clear that if put into practice fully they would establish a tyranny of the worst kind. Yet these Encyclicals are being put forward as the basis of "Catholic Action"! The dangerous principles listed above are (for the time) kept in the background, and the public are told only of those Papal recommendations which seem likely to win support —such as the Papal declarations in favour of "fair wages." All such good maxims, however, are spoiled by the tyrannical basic principles. Meanwhile, the fact remains that these Encyclicals are "not necessarily infallible," so Roman Catholics in time may increasingly adopt the advice of a writer in *The Cornish and Devon Post*, May 7th:—"The fact is that Catholics are not bound by the teaching of Papal Encyclicals. Let them decline to be deceived into the idea that they are. Let them refuse to submit to Papal dictation in political and social matters." It would not be surprising if in a not distant time this problem produced a crisis in the Roman Catholic Church.

Roman Uncertainty In the Roman Catholic weekly, *The Tablet*, April 3rd, appeared a review of a book by the Rev. John C. Gruden, S.T.L., entitled *The Mystical Christ*. We have not seen a copy of this work itself, but, judging from the *Tablet's* account of it, it is rather remarkable, as tending to show that the Roman Catholic Church is by no means so certain, even on so essential a matter as "the nature of the Church," as it is commonly supposed to be. The main contention of the book is that "the theological treatises 'on the Church' need revising." Since the sixteenth-century Council of Trent, contends Father Gruden, Catholic theologians "have been preoccupied almost exclusively with the external juridic entities with which the Church is endowed." The extreme Papalist theories of Robert Bellarmine, the great theologian, "lay too little stress on the supernatural aspect of the Church," and they need to be "completed and recast." "If the attacks of innovators, both ancient and modern, are to be refuted, they must be told that Catholics do not restrict the true nature of the Church to external and visible aspects." Bellarmine's "one-sided method of treatment of the nature of the Church may have caused the impression, which unfortunately persists to the present time, that in the minds of Catholics the external, visible, hierarchical structure constitutes the essence of the Church of Christ." The definitions of the Church, as given in Roman Catholic catechisms, are "quite correct so far as they go, but they do not go far enough." They "over-emphasise the Church's visible, external structure." All this, we must say, is very interesting. The common idea—not only amongst Roman Catholics themselves, but also amongst non-Catholics—is that the Roman conception of the Church, whether true or not, at any rate is clear, definite, and coherent in so very special a way that it is free from that vagueness and uncertainty which, it is said, characterise

other conceptions. Evidently, however, such is not really the case, and Father Gruden's book is a sign that at least some Romanist thinkers are beginning to realise that behind the imposing outward appearance of unity presented by their Church there exists much doubt and vagueness. The fact is, of course, that the mysteries of faith, and the aspirations of the human soul, cannot be adequately expressed or met by any autocratic machine-controlled visible organisation.

Roman Catholic Schools

We note from a discussion in the correspondence columns of *The Wigan Examiner* that a controversy has arisen in that Lancashire town over the demands of the local Roman Catholics for increased public financial aid for their schools. A correspondent of the *Examiner* (May 8th) contributes a letter pointing out the real attitude of the Church of Rome to education; and the words may well be quoted here :— "The general principle of the Roman Church with regard to education is the same in Rome, London, Wigan, Paris, Tokio, or anywhere else; but in non-Catholic countries, where very different principles prevail, it is very commonly misunderstood. Therefore it is useful to make it clear. Education of children is one of the subjects which the Roman Church regards as having been divinely committed to her control. As the present Pope said in an Encyclical Letter on the subject in 1929 (Encyclical *Rappresentanti*): 'With regard to every other kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what will help or harm Christian education. And this must be so, because the Church as a perfect society has an independent right to the means conducive to its end, and because every form of instruction, no less than every human action, has a necessary connection with man's last end and therefore cannot be withdrawn from the dictates of the Divine Law, of which the Church is guardian, interpreter, and infallible mistress. . . . . Again, it is the inalienable right, as well as the indispensable duty, of the Church to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned . . . . . The extent of the Church's mission in the field of education is such as to embrace every nation, without exception, according to the command of Christ: "Teach ye all nations"; and there is no power on earth that may lawfully oppose her or stand in her way.' These claims are indeed far-reaching. Realise what they mean. The State has no right to control education, for that right belongs to the Church. Further, the parents of the children have no right to decide their children's education; they must do what the Church tells them in the matter. If a Catholic parent sends his child to a non-Catholic school without the permission of the Catholic bishop, such parent is excommunicated. If a Protestant marries a Catholic he has first to sign a paper giving up all rights over the education of his children, by formally promising to bring them up Catholics—which will include sending them to a Catholic school. These principles violate liberty of conscience, and in the highest degree are tyrannical. The Roman Church demands complete control, and all concessions to her will be taken by her merely as instalments of a limitless demand." It is well that the real nature of the case should be made clear.

Mr. Belloc on "Unity"

Mr. Hilaire Belloc, the well-known Roman Catholic writer, has been contributing to *The Universe* a series of articles on "The Papacy." They are the usual Roman type of apologetic, and do not call for much remark; but we may comment briefly on the second of them (*Universe*, March 25th), entitled "If Unity failed, when did it fail?" It states the non-Papal argument thus: "Many who admit as an historical fact (indeed it is impossible for a rational man with a general knowledge of record to dispute it) that Primacy in an individual office has been present from the beginning in the united Church of Christ, complain that, though this be true, the office has so changed, its power has so increased, its extention has been so vast that it has lost

its identity. It is no longer (they say) what it was, it has become something different altogether." To this argument, so stated, Mr. Belloc replies that no one has been able to fix the date at which a fundamental change occurred. "One plausible date is the break between the government of Constantinople and that of Rome in the eighth century. Another, more fantastic, the corruptions of the Papacy at Avignon in the fourteenth century. But the point is that none of all these people agrees. In other words, they are seeking for a breaking-point and making up arguments to bolster up the idea that there has been a break. There has been no break." We must reply that Mr. Belloc's whole argument is a fallacy. To the non-Papal case it is quite needless to argue that any sudden, quick, dramatic "break" occurred at a given date. Normally, things do not happen like that. What does occur is that a certain line of growth proceeds which eventually changes the character of a thing or person. The precise moment of vital alteration may be hard or impossible to assign; but that the fact of the change is real is obvious beyond denial, as may be seen by comparison of a late period with an early. For example, compare the Vatican Council of 1870 with the Nicene Council of 325. At the 1870 Council the Roman Pope dominated the scene, and was declared (or, rather, declared himself) infallible. At the 325 Council the Roman Pope was not present; was represented only by two priests; did not participate in any vital way in the proceedings; and yet the Council passed far-reaching decrees on matters of fundamental moment. Clearly, there is so great a contrast between 1870 and 325 that the Nicene Council would hardly be counted a Council at all if the 1870 decrees are true. Mr. Belloc mistakes the nature of development, so his whole argument fails.

Roman Catholic "Martyrs" We note from Press reports that on the last Sunday in April the Roman Catholics held their usual annual "Tyburn Walk": a procession from Newgate to the Marble Arch (site of the old Tyburn gallows) in memory of the Catholics executed under the old anti-Papal penal laws. We should be the last to "cry down" the heroism of anyone who died for his or her faith; but it is needful not to overlook historic facts. The painful fact is that the aggressive political activity of the Papacy, in those days of Queen Elizabeth Tudor and her successors, had placed the English Roman Catholics in the painful position of having to choose between deserting their Church or being traitors to their country. As Robert Southey, the former Poet Laureate, said in his *Book of the Church* (edition of 1841, p. 397): "Let it be remembered that the Romish Church had abated none of its pretensions, and corrected none of its abuses. Its audacity was never greater, its frauds never more numerous nor more impudent, its cruelties never more atrocious than at that time. If the horrors of Queen Mary's reign had not been fresh in remembrance, the character of that Church would have been sufficiently displayed by the proceedings of the Spanish and Portuguese Inquisitions, then in full activity; and by the merciless persecution which had now driven the Dutch to assert their liberty in arms. What the Papists were doing in those countries, they had done in this, and beyond all doubt would eagerly have done again, if the power had been once more in their hands." The Pope had declared the Queen deposed, and had ordered her subjects to refuse allegiance to her, or her Government. It is needful to remember these facts when estimating the histories of Roman Catholics who, heroic though they may have been personally, really were victims of the political claims of the Papacy.

Mr. A. Lunn on the Spanish Civil War Students of contemporary letters will note with deep regret that one of the lesser but once promising literary figures, Mr. Arnold Lunn, seems to have developed a very crude spirit since his secession to the Roman Catholic Church. On April 25th he lectured at Dublin on "Catholics in the Modern World." His remarks (as reported in *The Irish Times*, April 26th) seem to have been concerned wholly or almost wholly with the Spanish Civil War. Their tone was the old one of the Crusades and the Inquisition. Force is the only, or best, weapon with which Catholics can meet the opponent with whom at the moment they are most concerned.

Rifles are holy. "Our Lady" (the Virgin Mary) wants Franco's followers in Spain to have many rifles and to shoot straight. (Mr. Lunn did not add that she wants them to have many bombing airplanes and to drop them accurately on many women and children; but the nature of his argument, and the acts of the Francoites, would lead to such a conclusion!). It is sad to note the effect of the ill-judged zeal of a new "convert" leading him to such excesses. Can Mr. Lunn suppose that his literary reputation can long survive them? We note that in a letter in *The Irish Times*, April 30th, a correspondent warned Mr. Lunn thus: "Mr. Lunn commits himself to a fatal fallacy when he says that 'the first way to meet Communism is by force.' I am not a Communist, but an advanced Liberal, holding theories largely opposed to Communism. It is clear to me, however, that the maxim, 'Force first,' is, if legitimate at all, applicable all round. Society would become a mere dog-fight. Does Mr. Lunn think he benefits Catholicism by identifying it with dog-fight politics? Communism, like other theories, is partly right, partly wrong. The proper policy is to reason things out calmly. Eventually the good will separate itself from the bad by the process of rational development. Campaigns of force lead only to evil. Mr. Lunn is missing a valuable opportunity. Roman Catholicism, unfortunately, at the present time, has largely allied itself with reaction. It is a grave blunder—like other grave blunders in the past, which later were repented in unavailing sackcloth and ashes. Mr. Lunn might be doing good, useful work, as a Roman Catholic, by opposing that harmful tendency and advocating tolerance. What a pity to miss the chance, and, instead, beat the tom-toms of war and hatred!"

Rome and the Press We note in the Roman Catholic newspapers a letter from Archbishop Hinsley, of Westminster, announcing the formation of a "Guild of Catholic writers." The letter says: "I wish to make it known that for the Archdiocese of Westminster I appointed some time ago a committee of experienced authors and journalists to help in bringing such a guild into existence. Most of the members of this committee are professional writers of fully twenty years' experience. Our earnest hope was that this Committee could get together a body of Catholic writers and form a scheme for an association for spiritual and intellectual advancement such as would be of real advantage to themselves and to the Catholic cause. The plan included the establishment of a reliable Catholic Information Bureau, and the organisation of a Press Sunday as recommended in the Joint Pastoral [of the English Roman Catholic bishops at Advent, 1936]. Owing to the pressure of work and other causes the formation of the Guild and of the Catholic Press Bureau has been delayed, but I now desire earnestly that the project should proceed. The Right Rev. Monsignor Ronald Knox has consented to act as chaplain. The committee, who include the editors of *The Tablet*, *Universe*, *Catholic Times*, *Catholic Herald*, and *Dublin Review*, consist of the following: Denis Gwynn (Chairman); George Barnard (Secretary); Michael de la Bedoyere; H. Smith Burgess, O.B.E.; J. P. Collins; Elizabethe Corathiel; H. S. Dean, K.C.S.G.; Reginald J. Dingle; Rev. Bernard Grimley, D.D.; Gregory Macdonald; Douglas Newton; Ernest Oldmeadow, K.C.S.G.; W. R. Titterton; Douglas Woodruff." On reading this announcement one's feelings are mixed. It can be admitted than any organisation has a right to get its literary adherents together for "mutual aid," and that right cannot be denied to the Roman Catholic Church. It must also be admitted that such a Guild as that announced by Archbishop Hinsley might quite possibly be run on good lines, and at present, of course, we have no evidence to the contrary. Nevertheless, it cannot be overlooked that Roman Catholic "penetration of the Press" might easily become a danger, owing to the narrow, exclusive, and ambitious ideals of that Church. It will be justifiable, then, to watch this new Guild with care, while "hoping for the best."

Westminster Catholic Federation We noticed in *The Tablet*, March 20th, a review of the *Annual Report for* 1936 of the Westminster Catholic Federation. In the course of the review the following quotation was made from the

Report: "Successful representations have been made to the editor of an encyclopædia and portions of an article on celibacy are to be re-drafted." In view of past activities of the Federation in connection with "London County Council Schoolbooks" and other matters, the foregoing caused a reader to write to the Federation thus: "I shall be glad if you will tell me the name of the encyclopædia in question. You will realise that in asking this I am guilty of no intrusion into your Federation's private affairs. Encyclopædias are public books, and it is of public interest for the nature and origin of contents, or alteration of contents, to be known." No reply was received either to this or to a second letter, in which the correspondent said: "I cannot see that there can be any objection to replying to it. The only objection would be if the matter includes something which it would be inconvenient for the public to know: such as importing Catholic propaganda into an encyclopædia. I take it for granted such is not the case, so I venture again to ask the name of the work alluded to in your Report." As the Federation declined to reply, the matter remains a mystery; but one would think there would be no need for this if no objectionable alterations had been made. Meanwhile, it may be suggested that if any readers of this note, by comparing different editions of encyclopædias which they possess or can consult, are able to detect the one in question, the actual facts may come to light and a fair judgment may be formed on them. Before concluding this paragraph we may allude to another matter which is causing perplexity to many readers of our monthly Reviews. Of those periodicals one of the most famous is *The Nineteenth Century and After*. Founded in 1877 by James Knowles, it became famous as an "open forum" for the discussion, freely and fully, of all kinds of differing points of view. The first number contained a prefatory sonnet by Lord Tennyson, eloquently expressing that design: "Our true co-mates regather round the mast, of diverse tongue, but with a common will." In short, that great Review became the leading organ of full, open, unrestricted debate. During recent months, however, some readers think they have noticed a change. Roman Catholic writers seem to appear with unusual frequency, and, while that fact in itself would be no cause for objection if balanced by other writers, it seems further that the tone of the articles is too uniformly of a reactionary type. In the May issue two appeared side by side, both on the Spanish War and both pro-rebel. We do not want to form a hasty judgment, so we admit that the evidence at present before us is not sufficient to warrant a definite conclusion; but we hope *The Nineteenth Century* will not desert its old free, open ideals.

The Church Crisis in Germany

Could any subject at present before the conscience of the followers of Christ as a whole call for more urgent action than the conflict now going on between the new German State and the Christian Churches. We venture to repeat what we hinted at in our previous issue—the inconvenience of what is termed "Anglo-German Friendship" while the Christian Churches of Germany, in many of which are included our personal friends and relatives, are suffering persecution, pressure, and inhuman violence? We quote from the recent wireless talk of Mr. F. A. Voigt (which should surely be printed as a leaflet)—"Many have been forbidden to preach, many have been expelled from their parishes, many have been arrested or sent to prison or concentration camps. Some have been handled so roughly that their injuries had to be treated in hospital. They have been spied on, they have been calumniated in the newspapers without being allowed to defend themselves, their periodicals have been suppressed, they have tried to instruct their parishioners in matters relating to religion by means of letters or circulars, but many of these have been seized, and even the duplicating machines have been confiscated by the police." If any part of this long category of crimes on the part of the Totalitarian State in Germany were true it should call forth protest and energetic action. The humiliating feature, to those to whom dishonour in any form is unmentionable, is that while all these acts of violence are being experienced by our friends in Germany, for all who are the true disciples of Christ are "friends" and members one of another, here in England

EVANGELICAL CHRISTENDOM

Christians are being exhorted to Anglo-German friendship as if that in itself was the central event of our time. Let no one imagine that this German Church dispute is a local issue, or that it is a superficial one. It is not even entirely a political issue—we quote the *British Weekly*, "It is the conflict which arose in the Apostolic Church the moment Christianity was visible enough to be observed by the secular power. Those whom we celebrate as the 'Noble army of martyrs' in the *Te Deum*, were those who took the Confessional side when the alternative was first proposed. There have been occasions in the long history of the Church when, persecution having failed, other measures were tried and did not fail. But, as was long since observed, it was not the true mother of the child who said, 'Let us divide him into two parts, and give her a portion and me a portion!' This is what is being attempted under one guise or another. In the catalogue of perils which beset even the Church of the Apostles and of the succeeding age, as we have these described in 'Hebrews,' the writer includes this subtle disintegrating conspiracy: 'They were stoned, they were sawn asunder, were *tempted* . . . . .' As was once profoundly observed: Antichrist as it is described in the New Testament is not carnality, or anything quite obviously at variance with Christianity. Antichrist is something which can give itself such an appearance and can make use of such phraseology that *even the elect may be deceived*."

The Week of Prayer and Christian Union

Reports from outlying and widely separated centres observing the Universal Week of Prayer last January continue to come in. As we write three letters have come to hand, from which we quote. Rev. J. T. Tucker, of the Angola Evangelical Alliance, writes:

> The Week of Prayer this year (first week in January) was marked by large numbers attending. At Chissamba (United Church of Canada station) over 6,000 were present at the final Sunday morning service for worship. One wonders if Angola has any larger attendance recorded for this year?

From Miss Elsie Veal, Church Missionary Society, Kigoma, Tanganyika Territory:

> As you asked for a report of the gatherings held during the Universal Week of Prayer, I write to tell you of two separate ones which we held in this district. As the work is quite new here in the Uha district we have not yet many Christians. At a Government centre about 90 miles south from Kibondo there are a number of Christians in Government positions from Nyasaland and Rhodesia, and we have a teacher working there with two helpers. The Government clerk is a licensed Lay Reader, and he with the teacher and others met every afternoon during the Week of Prayer using the forms sent out. They usually had 30 to 35 people present at these daily gatherings.
>
> Then, here at Kibondo we had 10 young men in training for Evangelistic work at the time, and a Boys' Boarding School had just been started, so these with other members of our Church, met every morning at 8 o'clock—our members were usually up to 50. After reading one of the portions set for the day, a short address was given on it, then the subjects for Praise, Confession and Prayer were read one by one by the boys of the school. I felt that by doing this the different subjects would be impressed upon them, and they realised that they were not the only ones who needed praying for.
>
> It is wonderful to feel that Christians all over the world are taking part in the prayer at the same time.
>
> May God richly bless all the work being done by the Alliance.

From Dr. Paul Erdman, American Press, Beirut, Syria:

> Unusually heavy storms had occurred in Syria between Christmas and New Year, so that in the Lebanon mountains there were deep snows in the higher regions. In spite of the deep snows several mountain villages reported unusual interest in the meetings. From a village up in one of the high valleys of Mount Hermon came word that 'in spite of the snow which filled the roads people of different religious sects came to the meetings with real eagerness and were most orderly and attentive. There was special rejoicing because a small group of Evangelicals which had been disaffected for some time, were reunited and worshipped in the meetings with a new earnestness.'
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> In another village high up in the Lebanon the pastor reports in the same way that there were good meetings in spite of the deep snows. And he reports one cause of rejoicing in that an entire family composed of three grown-ups and six children, was received into Church membership.
>
> In Mersine, the port of ancient Tarsus, where there is now only a Syrian preacher, he reported that the meetings were very encouraging for many non-Christians attended besides the Christians, and showed great eagerness to hear the Word, and that many Turks now ask for copies of the Scriptures.

World Mission Notes

Indian Missions—The Call To Advance

A "Missionary Reunion" of unusual interest took place recently in the Reception Rooms at the Alliance House when three outstanding Missionary Societies working in India were represented and their unity of purpose and aim manifested in a striking way. The Church Missionary Society was represented by Col. Sir Cusack Walton, who presided; the Church of England Zenana Missionary Society by Rev. L. B. Butcher, and the Zenana Bible and Medical Mission by Rev. E. S. Carr. Much valuable information concerning the present work and outlook of missions in India was imparted by these speakers, all of them experts in their subject. Speaking from the chair, Sir Cusack Walton said:

> For over a century the Churches in Britain and America, through various Societies and Boards, have been sending out missionaries to India to make known Christ and his message of redemption and love. As a result of the devoted labours of these missionaries, individual Indians here and there have responded openly to the Call of Christ and Bodies of Believers have been called out in every part of the Indian Mission Field. Our praise and thanksgiving are due to God for the way in which he has owned the devotion and sacrifice of His messengers and blessed their labours, but when we realise—after the work of a generation which had the motto, "The evangelization of the world in this generation"—that, for instance, two-thirds of India remains unevangelized and with no intelligible knowledge of the faith of Jesus Christ, we are humbled by our failures and lack of zeal.
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> The call to advance now comes from the fact that these Bodies of Believers are themselves spreading the Gospel among their relations and neighbours and that the Spirit of God is working mightily in India on a scale that is literally attracting world-wide attention.
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> Mass movements, let us remind ourselves, are not mob-movements, though numbers are large. Their essential feature is the transplanting of converts carefully taught and shepherded by families and social groups into their new Faith—as distinguished from individual converts violently uprooted amid persecution and social ostracism who lose all influence with their families and former social groups.
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> Mass movements often originate with the Outcastes but spread to their caste neighbours who are won by the evidence of redemptive power in the changed lives of the Outcastes. Such movements are undoubtedly healthy in that they are spontaneous and not imposed or organised from above as in mass movements in Europe in the past. So long as there are evidences of the working of the Holy Spirit and careful teaching and shepherding are ensured, large numbers are encouraging, for the evangelization of India is thereby brought within a measurable period of time.
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> I like to use a military analogy in regard to this situation and compare it to a break-through after years of stationary warfare. The Spirit of God is breaking through the fetters of Hinduism and while continuing to hold the stationary front in the recognised missionary activities, we are surely called to increase our efforts and throw all available resources into the break-through. May the Churches in India and Britain press forward into the breach.

Opportunity in Iran—A Modern Cyrus

Rev. J. N. Hoare, C.M.S., Iran, sends us the following moving appeal for recruits in the work of the Church Missionary Society in Iran (Persia):

> "CYRUS MY SERVANT."
>
> This title might be applied to the man who now sits on the throne of Cyrus the Great. Cyrus did not know that he was clay in the hands of God but since he granted liberty to the children of God he was called the servant of God. The present Shah of Iran, His Imperial Majesty Reza Shah Pahlevi, has followed in the footsteps of Cyrus and granted religious liberty to Christians. Moreover he has legally granted the right for a Mohammedan to change his religion. The official penalty for apostacy in Mohammedanism is death; the right to be an apostate has been granted in Iran. The king has also decreed the unveiling of women. It is a sacred law of Mohammedanism that women shall be veiled, but at the beginning of 1936 the women of Iran were compelled to appear in public unveiled. Iran, or Persia, for Iran is the correct name for Persia, has been ruled by Islam for 1,300 years but these and other reforms have demonstrated that the power of religion has given way to the power of the state. The chief holidays are now national, not religious, and the compulsory adoption of European clothing for men and women has helped to minimise the old religious differences. This has all happened in twelve years. The bloodless revolution of 1925 put on the throne the Prime Minister, a man who had entered the army as a private soldier before the Great War, and he has utterly transformed and modernised the country.
>
> This breaking away from the old religious bondage has opened a door of opportunity for the Gospel. In a land which, although it is three

times the area of France, has only a population of 10-12 millions, the majority of whom are still illiterate, over 40,000 Bibles and portions are sold every year, and over 30,000 Christian books. The Shah has established a Ministry of Education, and illiteracy is gradually disappearing. In the towns we are getting crowded evangelistic services and now have four settled congregations in South and Central Iran. The villagers are also always ready to listen. The first village church of Mohammedan converts was consecrated last September by Bishop Thompson and is probably the only church of Mohammedan converts in the Near and Middle East where there is no resident missionary. For the Summer Bible School in 1936 about 60 converts from these churches gathered, most of them young people. At the last evangelistic service of the summer school a woman gave her testimony publicly before a large audience chiefly composed of Mohammedan men and women; hitherto this was an unheard of thing. An Irani doctor went to America in 1934 in search of happiness and a fortune. There he was wonderfully converted and he returned at once to Iran with the good news. Chiefly as a result of his witness there were 27 candidates for baptism in one church alone at Christmas, 1935, and during 1936 there were 40 baptisms in that church.

How long the door will remain open one cannot tell. In Turkey the door opened and closed in one movement. There was a breaking away from religious bondage and a closing of the country to missionary enterprise almost in one action. In Iran the door has been left open and this constitutes a challenge to the Church. To the north is Soviet Russia; to the east Moslem Afghanistan closed to the Gospel; to the south and west, Arabia and Irak where Islam still defies the Cross; and to the north-west Turkey where modern paganism reigns. Of all these lands Iran alone is really open to receive the Gospel and is thus a spearhead of attack and a challenge to the Church. The Church Missionary Society has four stations in south and central Iran with about 350 to 400 members. The American Presbyterians are working in the north. At present there is an urgent need for recruits, both pastoral, medical and evangelistic. Unless these recruits are forthcoming there is a danger that the Church will let this great opportunity slip through its fingers.

Protestant Missionaries in Ethiopia

Some very disquieting news comes from Ethiopia about the treatment of Protestant missionaries by the authorities of the Italian conquerors there. The tragic fate of that country is terrible in any case, and all the vainglory of the Fascist dictators will never obscure the disgrace of their aggression. The news of which we now write is all too akin to the general record of the conquest. Five missionaries of the Bible Churchmen's Missionary Society were ordered, on March 22nd, to leave Ethiopia within seven days. The British Consul-General at Addis Ababa applied to the Italian authorities for a respite of the decree of expulsion; but the missionaries, nevertheless, were sent out of the country on Good Friday. Some German missionaries of the same Society also were expelled. Interviewed in Bath, Dr. H. C. Bartlett, President of the Society, said (according to *East Africa and Rhodesia*, April 15th) that "there is reason to believe that three of our leading Ethiopian converts have been shot." Signor Gayda, in the *Giornale d'Italia* of Rome, has made bitter attacks on Protestant missionaries, of whom he said that they "are revealed either as the agents of espionage and crooked business, or as the exponents of dangerous fanaticism and of that religious disintegration of which the Protestant world gives such abundant proof." He alluded to those missionaries who were expelled as "encumbering Ethiopian territory with their intolerable methods and programmes." In the British House of Commons at the beginning of April questions were asked on this matter, and Lord Cranborne, the Under-Secretary for Foreign Affairs, said that the Government regarded the Italian treatment of the missionaries as most unsatisfactory, and had approached the Rome Government on the matter. The American ambassador at Rome also has questioned the Italian Foreign Minister on it. At the time of going to Press the Italian reply to British Government enquiries and representations is still delayed.

German Protestant Missions

Accounts which come to hand tend to show that the year 1936 has been notable in several ways in the history of German foreign missionary work. After the Great War that work (as was only to be expected) suffered an eclipse. In 1936, however, great interest was aroused by the celebration of three centenaries. Of these the first was that of the Leipzig Evangelical Lutheran Mission. Under the auspices of that Mission a flourishing Lutheran Tamil Church exists in the Madras Presidency, and a native Church is growing up on the slopes of the Kilimanjaro in Tanganyika. In the latter case half the native population in one district, and, in another, one third, are

members of the Church. Nearly 30,000 natives follow the zealous ministry of Dr. Bruno Gutmann. The second centenary celebrated in 1936 was that of the North German Mission in Togo, West Africa. That mission has been experiencing many severe vicissitudes. The country in which it works is so unhealthy as to be called "the white man's grave." During the first fifty years' work 110 missionaries were sent out: 71 men and 39 women. Of them, 54 died and 40 had to return broken in health. Nevertheless the work continued, and in 1936 there were 50,000 baptised converts, increasing steadily. The country, as regards civil government, is under two mandates: a French and a British, and this makes mission work difficult; yet it continues with success. The other of the three centenaries was that of the Gossner Mission in Chota Nagpur. Almost a hundred and forty thousand converts have been made among the primitive tribes of hilly Bihar. Under the leadership of Dr. Alfred Nottrott and Ferdinand Hahn a native Church is developing steadily. In addition to these three centenaries, the seventy-fifth year has come of the missions in the Batak country of Central Sumatra. Over 300,000 Bataks have become members of the Church. Thus, from the foregoing amongst other events of an encouraging type, it will be seen that German Protestant missions are still battling bravely against the many obstacles in their way.

The Red Indians To-day A very interesting recent publication is the *Annual Report of the Department of Indian Affairs*, issued by the Government of Canada. It gives vivid pictures of the present-day life of the American aborigines. These natives live mainly in "reserves," and number about 112,510. Their earnings are estimated at six million dollars a year, and the Dominion Government also holds some fourteen millions in trust on their behalf, while schooling and other services are free. Fifty thousand of the natives receive pensions under the terms of various treaties, of which the first was made in 1850 and the latest in 1930. The payment of these annuities is made yearly with special Indian ritual. The *Report* utters a word of warning, however, on the subject of the interference of whites with the Indians' hunting preserves. "By immemorial usage the Indians are conservationists [i.e., their hunting is conducted on lines designed to avoid the extermination of animal-species], and they still may be so in future if protected. On the other hand, if whites are allowed to deplete Indian hunting grounds, the Indians themselves naturally will take all they can—while they can, and there is grave danger that such a situation may bring about intensive competition between whites and Indians, ending in the virtual extermination of valuable species. . . . . In the opinion of the Department the only satisfactory solution of these problems is to set aside adequate areas in which Indians only shall be allowed to hunt." In regard to health, the Department is doing much to improve the conditions of the Indians, who are specially subject to 'flu, scarlet fever and diphtheria. It is also gratifying to note the eagerness with which the Indians avail themselves of facilities for education. There are 359 Indian schools in Canada; also training centres of various kinds.

Missionaries in China In a recent issue of *The Broadcaster* (the magazine of the East London Tabernacle) appeared an interesting account of missionaries who left for foreign fields forty years ago. The narrative deserves quoting as an inspiration for our own times; we quote the following passages:—

> September, 1894, saw the departure of yet another devoted labourer in the Sunday School to join those in China already mentioned. Miss Florrie Cole was for many years one of the most regular and earnest teachers, and her steady consistency, quiet strength and constant faithfulness found expression in one of the most important spheres in China. For more than 38 years she was at the C.I.M. Ladies' Training Home at Yangchow, where new arrivals begin their studies in the language and are initiated into life and work in China before being appointed to stations throughout the land. During part of this long period of years Miss Cole acted as Assistant to the Superintendent of the Home, and ultimately, upon the retirement of Miss Murray, became the Head. In this capacity she had, of course, to be the helper, guide, confidant and friend of scores of young missionaries during a stage of life in China that is frequently as trying and hard to the new recruit as any subsequent experience. Miss Cole was called to higher service in February, 1933. A few months after Miss Cole's departure for China in 1894, Pastor Archibald Brown's daughter,

Lucy, having married Dr. J. H. Bennett, of Harley College, also went to that land, Dr. Bennett being under appointment by the London Missionary Society to the Kenneth Mackenzie Memorial Hospital at Tientsin. Owing to a serious breakdown in Mrs. Bennett's health a few months after reaching China, she and her husband had to return home; a grievous disappointment to them, and one of life's inexplicable mysteries to the Doctor, who had spent years in qualifying himself for just such a post as he had been given. Great as the need is of China's teeming millions it did not entirely monopolise the thoughts and interest of the Tabernacle Sunday School during those eventful years; witness the fact that two heroic souls went forth to the Congo. At that time this involved a very real prospect of being called upon to lay down one's life, so large was the mortality percentage amongst missionary recruits to that field. Our two brethren had counted the cost and were both called upon to pay it! In 1866, Mr. E. S. Hearle went from the school where, as scholar and teacher, he had spent years, and reached his appointed station in Africa only to die shortly after arrival there.

Five years later, in 1901, Mr. William J. Cole (only brother of Miss F. Cole, of China) sailed for Africa, hoping to engage in work for God at Ikau on the Congo. He seemed to us who knew him an ideal man for such a sphere, but he was never to reach it. A very short time after arriving in Africa, and whilst en route for Ikau, "he was not; for God took him." Who will attempt to explan the mystery of these dispensations of God? Let us rather recall our friends' absolute devotion to Him and to His cause. We may not think of the lives as "thrown away," but will remember how they went forth in response to the Divine call, "counting not their lives dear unto them," ready to die or live so long as He Whom they loved and served was glorified. The memory of them may well be an inspiration to us whenever we look at their photographs which, in truest sense, "adorn" the Sunday School where they laboured.

Moslem Women Seeking Freedom

In the March number of *The West African Review* (publishers, Colonial House, Water Street, Liverpool) appeared a very interesting article by E. S. Fegan, headed "The Harem Awakes: Moslem Women Welcome Education." "Before the European nations opened up West Africa from the seaboard," said the writer, "such culture as there was came filtering through the Sahara from the north and from Egypt, and though Mohammedanism was known and practised by some, it began to spread more widely only some 120 years ago. It is interesting to see a girl's school now etablished at Sokoto, the old headquarters of the Fulani conqueror, Othman dan Fodio, and the historic centre of Islam in Nigeria." The article went on to say that "African [Moslem] women are not 'veiled' in the same way as, for example, the women of Turkey used to be." "As far as I could judge, not many Africans, beyond the chiefs and very wealthy men, have the four wives allowed by the Koran, though it is fairly common for a man to have two wives." Miss Fegan expresses the opinion that much greater freedom is enjoyed by African Moslem women than by those of the same religion in other countries. "Women who are not enclosed do a great deal of trading in the markets; others prepare food and hawk it round, or send their daughters out with it, and it is no uncommon sight to see a small child about seven years old selling food to a company of men working away from their homes — and making quite sure that she is not cheated over the change!" The "harem" system, nevertheless, continues: by which the married women live in apartments separate from other people; but it is not strictly enforced. "And now we Europeans have given them something more to talk about, for about seven years ago the Nigerian Government started schools for girls in the Mohammedan areas: a thing which had not been done before." The first schools were in Kano and Katsina, and were of an elementary type. Improvements came later, and were welcomed by the people. "Whether the girls' class is run separately, or whether the girls attend classes with the boys, there is always a woman in attendance; she may just sit by as a kind of duenna or chaperone, or she may, and usually does, take charge of the girls for handwork, teaching them some of the native handicrafts while the boys are having their special handwork classes." The article ends up by saying, in effect, that the desire for social service is extending and promises to become a powerful force.

Jesuits at Goa

According to *The Universe*, April 16th, "expelled towards the end of the 18th century, the Jesuits are returning to Goa, where the Society of Jesus established the original headquarters of missionary activity in India." This return is one of the results of the existence in Portugal (of which Goa is a colony) of a pro-clerical dictatorship.

"Plans," adds *The Universe*, "are being made to build a spacious Jesuit boarding and day school on the top of Panjiim Hill." The future will show what will be the consequences of this new Jesuit incursion into Goa; but the past does not tend to make it probable that the outcome will be happy. Goa was the scene of a large schism. To quote Addis and Arnold's *Catholic Dictionary* (p. 592): "The Goa schism arose in the following manner. When the See of Goa was founded in 1534 a treaty was signed between Portugal and the Holy See, giving to the king of that country the right of patronage over the churches of India on certain conditions. After their power on the Malabar coast had been displaced by the Dutch, and the circumstances were consequently changed, the Portuguese still refused to recognise the action of the Holy See in entrusting ecclesiastical interests in those regions to clergy of non-Portuguese nationality. A long and painful history is connected with these disputes, and the schism is not entirely healed to this day" (1917).

Fourty-Four Years Writing a Lushai Dictionary

The following appreciation of an old friend of the writer appeared recently in the columns of a London evening newspaper. We reproduce it for its own interest as well as to honour the subject of the paragraph:

Since 1894 the Rev. J. H. Lorrain, a missionary of the B.M.S., now living in London, has been writing a book. He is now 67 years old and in retirement, but he is still writing it. It will take two years to complete it, although he is working on it ten hours a day. Mr. Lorrain is the only man who can write the book, and the Government of India are anxious that it should be published. Yet, when it is finished, his profits are not expected to exceed £5.

The book is a dictionary of the Lushai language. The Luishais are a wild, primitive folk living on the hill-tops of Assam, on the extreme eastern frontier of India.

In the 'nineties they were dangerous head hunters and caused the Government to build two forts on the Lushai hills. But as a young man Mr. Lorrain decided he would go up to their hills with another missionary and with no weapon but a Bible.

Both men kept their heads and, after extraordinary difficulties, began to make friends with the Lushais. Mr. Lorrain found they had a full and expressive language, but no word of it had ever been written down. Wherever he went the missionary jotted down in phonetic spelling every word he could understand. That was the beginning of his dictionary, and soon the Lushais began to read and write. The effect was amazing. Their newly-acquired gifts travelled from hill to hill. From all over the country Lushais came to clamour at the missionaries' hut, begging for things to read. Mr. Lorrain spent nights scribbling out translations of simple stories, and later a Christian catechism. Every word he wrote was devoured a hundred times.

It was a new magic to the head hunters. Words written on slips, now numbering 30,000, were the foundation of the dictionary. After receiving the Kaiser-i-Hind medal for his work in India, Mr. Lorrain, on leave, was told his heart was not strong enough for him to return. That was in 1932. To complete his book, he has to send notebooks filled with queries to Assam, through jungle and swamp to a remote village where a trained Lushai can supply the exact meaning of the words.

Often he has to wait four months for the notebooks to return. He has 20 of them crossing and recrossing the ocean.

"My memory is failing me," Mr. Lorrain told the *Evening Standard*, "but I only hope I live to complete the work.

"No one else has sufficient knowledge of the language to do it."

Mountains and Closed Doors in Central Asia

The reception rooms of the Alliance House were crowded recently when a lantern lecture was given by Mr. M. H. Mazzoni of the Central Asian Mission. The area worked by the Mission includes Tibet, Afghanistan, Nepal, Chinese and Russian Turkestan, Kashmir, and the North-West Frontier Province. Much of this area, which is inhabited partly by Moslems and partly by Buddhists, is closed to the Gospel. Fourty-four years ago the need of these countries for evangelization was laid upon the hearts of some Christian officers, and by them the work was founded. Mr. Mazzoni's slides gave an insight into the majestic scenery of the great Himalayan mountains and other ranges, while an idea was conveyed of the difficulties of such a sphere for missionary activity. Colportage work is done wherever possible, but a large proportion of the people can neither read nor write. Medical work provides the missionaries with splendid opportunities for evangelism. Twenty men workers are urgently needed to occupy the open districts. The lecture was presided over by Rev. Ernest E. Grimwood. Rev. H. C. Robertson, who went out to Central Asia as an engineer, and has since then been a missionary there for twenty-two years, took part, also Mr. H. M. Gooch, General Secretary of the World's Evangelical Alliance, who spoke warmly of the Central Asian Mission as worthy of the support and prayer interest of all Christian people.

Books Worth Reading

A VENTURE OF FAITH. By Sir Francis Younghusband. (Michael Joseph. 12s. 6d. net.)

FAITHS AND FELLOWSHIP. Edited by A. Douglas Millard. (J. M. Watkins. 15s. net)

Both of these substantial volumes bear the impress of a great genius and personality, Sir Francis Younghusband. Both are arresting in their information and outlook, but perhaps the most interesting is the first mentioned, in which Sir Francis, who was the inspirer and organiser of the recent World Congress of Faiths held in London, tells us how the idea first came to him, of the support he received, the difficulties which had to be overcome, and his own personal impressions, of the congress meetings, the personnel, and the future. What was the aim of the Congress? Not to create a new religion, or, apparently to dispose of old faiths. The aim was to bring together men of various faiths, not that they might proselytise or convert, but that in fellowship they might get better to know one another, to understand one another's religion or views of religion, of every religion, and so engender "world fellowship through religion." Speaking from the Christian standpoint, such an ideal is not to be disregarded, for the religions of the world, especially those of Buddhism and Mohammedanism, if compared separately or simultaneously will be found to present features which bear striking similarity, and which, in themselves, suggest some measure of co-operation rather than isolation. No reader of these volumes can remain unimpressed, but the question is bound to rise— "Is Christianity the final revelation of God to man, the final religion?" The New Testament answer is "Yes." Other worlds there may have been, there may be, but for this world, Christ Jesus is first and last—the only true God, our Saviour. He is not one among many, any more than Christianity is not just one among many faiths; these volumes must certainly be read by those who are followers of the Christ in this light and with these reservations. Except for this there is in both volumes and also in the ideals of the recent Congress, much to inspire and enlighten, and world fellowship to-day cannot be spoken of lightly.

CHRISTENDOM AND ISLAM. By W. Wilson Cash, D.S.O. (Student Christian Movement. 5s.)

We turn to another volume, significant, and from the pen of one who is one of the greatest living authorities on the subject of the volume. To-day, Mohammedanism is claiming to have superseded Christianity. As Dr. Cash points out "the history of Islam and Christianity has been one of prolonged and continuous conflict." Readers will do well to follow the author as he develops with forceful logic that controversy is a futile line of approach both from Christian to Moslem and Moslem to Christian. "I believe that ultimately Moslems will see (as the leaders of other great religions will see) that Christ is not in the category of prophet and seer. He is not one among many—to be classed with Confucius, Buddha, and Mohammed. He is the revelation of God to mankind, and because of this He is the crown of all religions."

ROYAL PROGRESS. 1837-1937. By Hector Bolitho. (Batsford. 7s. 6d.)

This volume tells in a lively and well-informed manner the story of our Royal Family during the last 100 years, from the Accession of Queen Victoria to the Coronation of King George VI. The illustrations are a feature of an admirably produced volume, which throws new light upon the personality and character of Queen Victoria, and, we may add, disposes of a good deal of the sentimental which too often accompanies royal biographies and progress. A great attraction of the volume is the vividness with which it recalls events during the longer and shorter reigns of the past century, and presents the intimacies of family life with substantial support from diaries, journals, and letters. The sections dealing with King Edward VIII. and King George VI. are tenderly written. Altogether, this is one of the most arresting volumes of the Coronation year.

THE PAPACY IN POLITICS TO-DAY. (Watts. 7s. 6d.).

This is a remarkable book, deserving a wide circulation and careful reading. Its author, Mr. Joseph McCabe, in his earlier years was not only a Roman Catholic priest but also a friar of the Franciscan Order. He left the Church in 1896 and since then has published many books of great ability. He has never disguised—indeed, he is proud of—the fact that his general views on theology are of an advanced nature; but the present book does not deal with controversies of a theological type. Its subject is simply and solely that—and it is very important—of the political activities of the Vatican at the present time. Thus the book can be read by any Protestant, no matter how "conservative" his theological beliefs, without there being danger of any theological dispute arising. On the other hand, it will be most unpleasing to Roman Catholics: for we have not read for some time past a book which deals in so drastic a way with the political intrigues of the Papal Curia. Even as regards Roman Catholics, however, Mr. McCabe's work gives little or no occasion for offence on purely theological grounds. He does not discuss dogmas, sacraments, devotions, or theology as such. If his book is such as to annoy Roman Catholics, the fact can be due only to the fatal habit of their Church of interfering incessantly in the political affairs of this world.

In dealing with this subject Mr. McCabe does not

"since matters." He is very vigorous in his description of the facts with which he deals: and probably that vigour is one cause of the book apparently having been boycotted by most of the reviewers of our Press. That boycott is one of the disquieting signs of the times. Thirty years ago so drastic a criticism of "Rome" would have received wide notice in the papers; why is it otherwise now? Is Roman Catholic influence on the Press at the back of it?

During the last ten or so years the Papacy has become more and more closely associated with Fascism and other forms of political reaction. Of that fact Mr. McCabe says: "In less than twenty years after 1917 the Church, in spite of its militant organisations and the political intrigues which we shall describe, lost something like 50,000,000 members. . . . . And just when the Vatican realised that it could not save its empire from the devastating inroads, it saw the [rise of] Fascism." It has availed itself eagerly of this new ally. On pretence of opposing Communism, the Vatican is using Fascism and other retrograde political movements to uphold its own retrograde ecclesiasticism.

In thirteen chapters Mr. McCabe deals with Vatican political intrigues in Spain, Italy, Germany, Austria, France, Poland, Japan, Russia, Czechoslovakia, Belgium, Ireland, the United States of America, and our own country. In regard to Spain he shows that "it was the Catholic monarchs of the Castilian dynasty—nay, it was precisely their Catholicism—that made Spain in less than two hundred years a desolation in which six or seven million pathetically ignorant people browsed like their goats upon the ruined land." If, as in the present horrible civil war, great sections of the Spanish people show strong hostility to the Church, the facts set forth by Mr. McCabe fully show why. "It was," says Mr. McCabe, "because the Church which professed mercy and unselfish service had throughout supported and encouraged the most selfish and most brutal monarchs." There can be no doubt that, should the side supported by the Church of Rome win the present civil war, a rule of the old Inquisition type would be established: until the inevitable subsequent revolt should upset it.

In his third chapter (on "The Principles of Roman Law and Policy") Mr. McCabe has an interesting discussion on the nature of Papal canon-law. This is as intricate a matter as it is important. In 1917 the Vatican issued a "New Code of Canon Law." Previously, the laws of the Roman Catholic Church were to be found only in masses of uncollected legislation. The "New Code" made a compendious system, easy of reference. Mr. McCabe's contention is, however, that the "New Code" is deceptive because it is only the "private" law of the Church: i.e., the laws of internal discipline; whereas there is also the "public law"—that is to say, the laws by which the Church deals with the world at large.

The present reviewer would have expressed the matter somewhat differently from how Mr. McCabe has done. In the book now under review the idea seems to be conveyed that a definite system of "public" Papal law exists in addition to the New Code. That is hardly the case. What exists is: The decrees of Popes and Councils; the innumerable Encyclicals of modern Popes; and the Concordats and other arrangements between the Papacy and civil States. However, probably it is really these to which Mr. McCabe alludes. In any case, it is merely a matter of expression; and it is well that an able writer has drawn attention to the fact that the New Code by no means exhausts the legislative resources of the Vatican. For example, the Encyclicals of Leo XIII. contain condemnations of liberty of conscience and other cardinal principles of rational progress.

In the chapter on Italy Mr. McCabe shows that "the Pope saw his Church crumbling away" in that country, and that that was the reason he allied himself with Fascism: even though that system, by deifying the State, is really opposed to Papal principles. As a result, the present Pope, who began his reign as an apostle of peace, has had to be silent over such crimes as the devastation of Ethiopia.

In Germany, Mr. McCabe shows the Roman Catholic Church has suffered "stupendous losses." In the case of that country the Pope endeavoured to come to terms with Hitler; but the attempts seem to have failed.

We cannot, in the space available for this review, give a further summary of the contents of Mr. McCabe's book. We can recommend readers to obtain and study it. We would indicate, however, four corrections that should be made in a future edition. On page 34, in reference to the New Code of Canon Law, it is said that the Vatican "gave permission for it to be translated into every tongue." On the contrary, the following note appears in every copy of the Code: "No one is allowed, without permission of the Holy See, to reprint this Code or translate it into another language" (*Nemini liceat, sine venia Sanctae Sedis, hunc Codicem denuo imprimere aut in aliam linguam vertere*). What are allowed to be made in vernacular tongues are *commentaries*. The second correction we would suggest is this: On page 47 occurs an extraordinary story of atrocities in Naples; either it should be omitted or full authorities given. A similar remark applies to a story about Mexico, on p. 149. Finally, on p. 158 Mr. McCabe alludes to Miss Almedingen (author of *The Catholic Church in Russia*) as "a zealous Catholic." Miss Almedingen, however, left the Roman Catholic Church some years ago, and published her reasons in a booklet issued by the Faith Press, London.

These, however, are defects easily amended in a future edition of Mr. McCabe's book: a book which is timely and valuable.

J. W. P.

ROMANISM AND THE GOSPEL. (Church of Scotland Committee of Publications. 2*s*. 6*d*.).

This book, by Dr. C. Anderson Scott, is scholarly, interesting, and timely. Its main object is to show that the theological developments of the Roman Catholic Church are largely contradictory of the New Testament. In sixteen chapters Dr. Scott covers the subjects of "Christ in the Early and Mediæval Church," "Mary, the Mother of Jesus," "The Lord's Supper," "The Mass," "Purgatory,

Penance and Indulgences," "Saints, Relics and Miracles," "The Church," "Scripture and Tradition," "Catholicism and Morals," and "The Authority of the Church." The book can be warmly recommended: but in a future edition an Index should be added.

"DEMOCRACY" IN SPAIN. (Burns, Oates. 6*d*.).

This thirty-six paged pamphlet is an indictment of the Spanish Government. Its author, Mr. Reginald J. Dingle, is a convert to Roman Catholicism and a member of the committee of the newly-formed Catholic Writers' Guild. The present reviewer remembers him with high esteem on the Catholic Federation, when, years ago, we were agreed in opinion; and it is with regret, therefore, that he is forced in fairness to say that the pamphlet, as such, is highly misleading. It is an argument to the effect that the Spanish Government was defective in origin and ineffective as a preserver of law and order. In order to substantiate that thesis a general history is given of disorders following the 1931 revolution, and statements are quoted, adverse to the present Spanish non-rebel Government, from Señor Alcalá-Zamora (formerly Spanish President), Señor A. Lerroux, and Dr. Gregorio Marañon.

The fatal defect of all this is that it ignores the context. Mr. Dingle forgets that much of the post-revolution disorder was fomented by the "Right." (Princess Eulalia, aunt of King Alfonso, has admitted that Franco was plotting three years ago to upset the Republic). Above all, Mr. Dingle should have realised that the whole position of affairs has altered since the outbreak of the rebellion last year. If alleged defects of the Spanish Government condemn it, much more is Franco condemned by his far greater defects of treason and letting loose of war. Mr. Dingle's pamphlet would do as a chapter of a book which gave full facts; but as a separate publication it is misleading. It would be useful if read, however, side by side with the following pamphlets obtainable from the Spanish Embassy, London:—*Spain: The Elections of 1936; Crusade—or Class War?; A Catholic looks at Spain; Spain: Durango;* and *Le Livre Blanc de l'Intervention Italienne en Espagne*. Finally, the present reviewer would venture to suggest to Mr. Dingle, as a convert to "Rome," that great harm is being done to that Church in this country by its identification with retrograde social policies; and that there is scope for clever writers in its ranks to oppose, rather than to help, that tendency.

J. W. P.

The reviews of a number of volumes must be held over to our next issue.—ED.

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM," 19, *Russell Square, London, W.C.*1

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